

2

THREE
SERMONS

MADE BY
Mr. HENRY SMITH.

- I. *The Benefit of Contentation.*
II. *The Affinity of the Faithful.*
III. *The Lost Sheep is found.*
-



L O N D O N :

Printed by A. Maxwell, for Edward Brew-
ster at the Crane in St. Pauls Church-
yard, and John Wright in Little
Brittain. 1673.

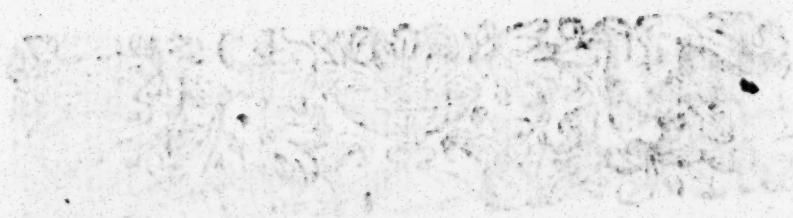
THREE

SERMONS

MADE BY

MR. HENRY SMITH

- I. The Benefit of Contrition.
- II. The Affinity of the Faithful.
- III. The Love of Sleep is found.



BOOK

Printed by A. Marshall, for John and Peter
New at the Crane in St. Pauls Church
yard, and John Wright in Little
Brittain 1673.

T H E B E N E F I T O F C O N T E N T A T I O N.

I Timoth. 6. 6.

Godliness is great gain, if a man be content with that he hath.

BEcause when we preach, we know not whether we shall preach again; my care is, to choose fit and proper Texts, to speak that which I would speak, and that which is necessary for you to hear. Therefore, thinking with myself what Doctrine were fittest for you, I sought for a Text which speaks against Covetousness, which I may call the *Londoners* sin. Although God hath given you more than others, which should turn Covetousness into Thankfulness. Yet as the Ivy groweth with the Oak, so Covetousness hath grown with Riches; every man wisheth the Philosophers-stone; and who is within these Walls that thinks he hath enough, though there be so many that have too much? As the *Israelites* murmured as much when they had *Manna*, as when Exod. 16. 2. they were without it; so they which have riches covet as much as Numb. 11. 4. they which are without them; that conferring your minds and your wealth together, I may truly say, this City is rich, if it were not covetous. This is the Devil which bewitcheth you, to think that you have not enough, when you have more than you need. If you cannot choose but covet riches, I will shew you riches which you may covet, *Godliness is great riches*. In which words, as *Jacob* Gen. 35. 4. craved of his Wives and his Servants to give him their Idols, that he might bury them. So *Paul* craveth your Covetousness, that he might bury it; and that ye might be no losers, he offereth you the

1 Reg. 21. 4.

Dan. 1. 12.

Luk. 19. 8.

Mat. 19. 21.

Gen. 49. 4.

2 King. 5. 14.
Act. 9. 18.

the vantage, instead of gain he proposeth great gain. *Godliness is great gain*; as if he should say, will you covet little gain before great? you have found little joy in money, you shall find great joy in the Holy Ghost; you have found little peace in the world, you shall find great peace in conscience. Thus seeing the world strive for the world, like Beggars thrusting at a dole, Lawyer against Lawyer, Brother against Brother, Neighbour against Neighbour, for the golden Apple, that poor *Naboth* cannot hold his own, because so many *Ababs* are sick for his Vineyard; when he had found the disease, like a skilful Physician, he goeth about to pick out the greedy worm which maketh men so hungry, and setteth such a glass before them that will make a Shilling seem as great as a Pound, a cottage seem as fair as a Palace, and a Plow seem as goodly as a Diadem; that he which hath but twenty pounds, shall be as merry as he which hath an hundred; and he which hath an hundred, shall be as jocund as he which hath a thousand; and he which hath a thousand shall be as well contented as he which hath a million; even as *Daniel* did thrive with water and pulse, as well as the rest did with their wine and junkets. This is the vertue and operation of these words; if you hear them with the same spirit that *Paul* wrote them, they will so work upon your hearts, that you shall go away every man contented with that which he hath, like *Zachew*, which before he had seen Christ, knew nothing but to scrape, but as soon as he had heard Christ, all his mind was set upon giving; this was not the first day that *Zachew* seemed rich to others, but this was the first day that *Zachew* seemed rich unto himself, when riches seemed dung, and godliness seemed riches. Christ doth not will others to give all their goods away to the poor, as he bad the young man, to see what he would do; but he which forbid him to keep his riches, forbiddeth us to love riches, and makes our riches seem poverty. When ye condemn riches, ye shall seem rich, because no man hath enough, but he which is contented; but if ye covet, and groan, and thirst, as *Jacob* gave *Reuben* a blessing, but said, *thou shalt not be excellent*; so God may give you riches, but he saith, *you shall not be satisfied*. For ye will be covetous until ye be religious. He that will have Contentation, must leave his Covetousness in pawn for it. This is the spirit which we should cast out; if we will leave but this one sin behind, you shall depart out of this Church like *Naaman* out of *Jordan*, as if you had been washed, and all your sins swept away, like the scales from *Pauls* eyes. For what hath brought Usury, and Simony, and Bribery, and cruelty, and subtilty, and envy, and strife, and deceit unto this City, and made every house an Inn, and every Shop a Market of Oaths, and lies, and fraud, but the superfluous love of money? Name Covetousness, and thou hast named the mother of

all

all these mischiefs, other sins are but hirelings unto this sin, usury, and bribery, and simony, and extortion, and deceit, and lies, and oathes, are factors to Covetousness, and serve for Porters to fetch and bring her living in. As the Receiver makes a thief, so Covetousness makes an usurer, and extortioner, and deceiver, because she receiveth the booty which they steal. Even as *Rachel* cried to her Husband, *Give me children or else I die*, so Covetousness crieth unto usury, and bribery, and simony, and cruelty, and deceit, and lies, *Give me riches or else I die*. How they may save a little, and how they may get much, and how they may prolong life, is every mans dream from Sun to Sun, so long as they have a knee to bow unto *Baal*; so many vices bud out of this one, that it is called, *The root of all evil*, as if we would say, the spawn of all sin. Take away Covetousness, and he will sell his Wares as cheap as he; he will bring up his Children as vertuously as he; he will refuse bribes as earnestly as he; he will succour the poor as heartily as he; he will come to the Church as lightly as he. If ye could feel the pulse of every heart, what makes *Gebazi* take the bribe which *Elisha* refused, what makes *Demetrius* to speak for Images, which *Paul* condemned, what makes *Nabal* deny *David* that which *Abigail* gave him? What makes *Judas* grudge the oyl which *Mary* tendred? Nothing but Covetousness. When thou shouldest give, she saith it is too much; when thou shouldest receive, she saith it is too little: when thou shouldest remit, she saith, it is too great; when thou shouldest repent, she saith it is too soon; when thou shouldest hear, she saith it is too far: like *Pharaoh*, which found one business or other to occupy the *Jews*, when they should serve God.

Gen. 30. 1.

Rom. 11.

1 Tim. 6. 1.

2 King. 5. 11.

Act. 19. 4.

1 Sam. 25.

Exod. 5. 6.

Thus every labour hath an end, but Covetousness hath none; like a suiter in Law, which thinks to have an end this Term, and that Term, and the Lawyer which should procure his peace, prolongeth his strife, because he hath an action to his purse, as his adversary hath to his land; so he which is set on coveting, doth drink brine which makes him thirst more, and sees no haven till he arrive at death; when he hath lyed, he is ready to lie again; when he hath sworn, he is ready to swear again; when he hath deceived, he is ready to deceive again; when the day is past, he would it were to begin again; when the Term is ended, he wisheth it were to come again; and though his house be full, and his shop full, and his coffers full, and his purse full; yet his heart is not full, but lank and empty, like the disease which we call the *Wolf*, that is always eating, and yet keeps the body lean. The Ant doth eat the food which she findeth. The Lion doth refresh himself with the prey that he taketh, but the covetous man lieth by his money, as a sick man sits by his meat, and hath no power to taste it, but to look upon it; like the Prince to whom *Elisha* said, *That he should see the corn with his eyes, but none should come*.

2 Reg. 7. 2.

come within his mouth. Thus the covetous man makes a fool of himself. He coveteth to covet; he gathereth to gather; he laboureth to labour; he careth to care; as though his office were, to fill a coffer full of Angels, and then to die like an Ass, which carrieth treasure on his back all day, and at night they are taken from him which did him no good but load him. How happy were some, if they knew not Gold from Lead? *If thou be wise* (saith Solomon) *thou shalt be wise for thy self.* But he which is covetous, is covetous against himself. For what a plague is this (unless one would kill himself) for a man to spend all his life in carking, and pining, and scraping (as though he should do nothing but gather in this world, to spend in the next) unless he be sure that he should come again when he is dead, to eat those scraps which he hath gotten with all his stir? Therefore Covetousness may well be called Misery, and the covetous Miserable, for they are miserable indeed.

Of them which seem to be wise, there be no such fools in the world, as they which love money better than themselves; but this is the judgment of God, that they which deceive others deceive themselves, and live like *Cain*, which was a Vagabond upon his own land, so they are beggars in the midst of their wealth; for though they have understanding to know riches, and a mind to seek them, and wit to find them, and policy to keep them, and life to possess them, yet they have such a false sight and blear eye, that when their riches lie before them they have poverty, and he which hath not half so much, seems richer than they: Will you know how this comes to pass? To shew that the covetous men belong to hell, they are all like hell while they live. Hell is never filled, and they are never satisfied, but as the Horse-leach crieth, give, give, so their hearts cry, bring, bring; and though the tempter should say to him, as he said to Christ, *All these will I give thee*, yet all will not content them, no more than Heaven contented him. But as the Glutton in Hell desired a drop of water, and yet a river would not satisfy him; for if a drop had been granted him, he would have desired a drop more, and a drop to that; so they will lie, and swear, and deceive for a drop of riches. The Devil needs not offer them all, as he did to Christ, for they will serve him for less, but if he could give them all, all would not content them, more than the world contented *Alexander*. For it is against the name and nature of Covetousness to be content, as it is against the name and nature of Contentation to be covetous. Therefore one saith, That no mans Heart is like the covetous mans Heart, for his Heart is without a bottom.

A Prentice is bound but for nine years, and then he is free, but if the covetous man might live longer than *Methuselah*, yet they would never be Free-men, but Prentices to the world, while they have a foot out of the grave.

It

It is a wonder to see; as the Devil compasseth about, seeking whom he may devour, so men compass about, seeking what they may devour; such love is between men and money, that they which profess good will unto it with their hearts, will not take so much pains for their life, as they take for gain. Therefore no marvel, if they have no leisure to sanctifie themselves, which have no leisure to refresh themselves. Christ knew what he spake, when he said, *No man can serve two Masters*, (meaning God, and the world) because each would have all. As the Angel and the Devil strove for the body of *Moses*, not who should have a part, but who should have the whole; so they strive still for our souls, who shall have all. Therefore the Apostle saith, *The love of this world is enmity to God*. Signifying such emulation between these two, that God cannot abide the world should have a part, and the world cannot abide that God should have a part. Therefore the love of the world must needs be enmity to God, and therefore the lovers of the world must needs be enemies to God; and so no covetous man is Gods servant, but Gods enemy. For this cause Covetousness is called Idolatry, which is the most contrary sin to God, because as Treason sets up another King in the King's place, so Idolatry sets up another God in God's place.

This word doth signifie, that the covetous make so much of money, that they even worship it in their hearts, and would do as much for it as the Idolaters do for their Idols. Paul seeing such sins committed, and such pains taken for gain; thought with himself, if they could be perswaded, that *Godliness is gain*, it is like that they would take as much pains for godliness as they did take for gain. Therefore he taketh upon him to prove this strange Paradox, That godliness is gain, against all them in the verse before, which hold, that gain is godliness. These two opinions are very contrary, and here are many against one. A man would think that Paul should be very eloquent and sharp witted; and that he had need to use some Logick, for he hath chosen a hard Text, What, Paul, will you prove that *Godliness is gain*? You shall have more opponents against you than *Michajah* had when he forbad *Ahab* to fight. If you had taken the former verse, which saith that *Gain is godliness*, then you should have had matter and examples enough, the Merchant, and Mercer, and Lawyer, and Landlord, and Patron, and all would come in and speak for gain, as the *Ephesians* cried for *Diana*: But if you will be cross to all, and preach, *Godliness is gain*, to them which cannot gain godliness, men will think of you as *Festus* did, that you speak you know not what. These lessons are for himself. As Christ saith, *All do not receive this word*, so all do not count this gain, but loss; we count him rich that hath his Barns full like the churle.

- Dan. 5. 1. churle, his Coffers full like the Glutton, his Table full like *Belshazzar*,
 1 Reg. 4. 26. his Stable full like *Solomon*, his Grounds full like *Job*, his Purse full
 Joh. 1. 3. like *Craesus*. You speak against you Master, for Christ sent word un-
 Luk. 7. 22. to *John*, that the poor receive the Gospel, as though the godly were
 Psal. 73. 3, 12. of the poorer sort; and *David* calleth the wicked rich, *they prosper and flourish*, saith he, their seed blasteth not, their Cow casteth not; as if
 Luk. 16. 19, he should say, It is not as you take it, *Paul*, that godliness doth make
 20. men rich: For this I have observed in my time, that the wicked
 Ioh. 7. 48. be the wealthiest; and good *Lazarus* is the poor man, and wicked
Dives is the rich man. Again, we read that the Officers were asked,
 Which of the Pharisees, or of the Rulers did follow Christ, yet these
 were counted rich men, though they had no godliness; and if you
 should examine your self, it seems you were no rich man for all your
 1 Thes. 2. 9. godliness, when you did work with your hands for your living;
 therefore if godliness be such gain, how happeneth it that your share is
 Joh. 3. no better? So they which are like *Nicodemus* (when Christ saith that
 they must be born again) think that they can have no other meaning,
 but that they must return into their mothers womb; and when he calls
 himself bread, that he must needs mean such bread as they dine with.
 John 6. As the *Jews*, hearing the Prophets speak so often of Christs King-
 Mat. 20. 20. dom, and call him a King, looked for a Temporal King, that should
 bring them peace, and joy, and glory, and make them like Kings them-
 selves; so the carnal ears, when they hear of a Kingdom, and trea-
 sures, and riches, straight their minds run upon earthly, and worldly,
 and transitory things, such as they love, to whom *Paul* answereth, as
 Joh. 4. 3. Christ answered his Disciples, *I have another meat which you know not of*;
 so there are other riches which you know not of; I said not, that
 godliness is earthly, or worldly, or transitory gain, but great gain.
 He will not only prove godliness to be gain, but great gain; as if
 he should say, more gainful than your wares, and rents, and fines,
 and interests, as though he would make the Lawyer, and Merchant,
 and Mercer, and Draper, and Patron, and Landlord, and all the men
 of riches believe, that godliness will make them rich sooner than Co-
 vetousness. I fear this saying may be renewed, *If a man tell you, ye will not believe, &c.* As the Lord looked down upon the earth, to see
 if any did regard him, and said, *There is not one*; So this sentence may
 go from Court to City, from City to Country, and say, there is scarce
 one in a Town that will subscribe unto it. *Many* (said *David*) *ask who will shew us any good?* meaning riches, and honour, and pleasure,
 which are not good. But when he came to godliness it self, he leaves
 out *Many*, and prayeth in his own person, *Lord lift thou up the light of thy countenance upon us*; as if none would joyn with him. Yet wis-
 dom is justified by her own children, and the godly count godliness gain;
 to make us love godliness, he calleth it by the name of that we love
 most,

most, that is, *gain*. As the Father calleth his Son which he would love more than the rest, by his own name, to put him in mind of *Luke 1. 51.* such a love as he beareth to himself. Here we may see that God doth not command men to be godly, only because it makes for his glory, but because godliness is profitable to us. For godliness is not called *gain*, in respect of God, but in respect of us: it is gain to *Prov. 3. 8.* us, but it is duty to him. So it is called a health in respect of us, because it is the health of our souls; so it is not called a *King-* *Mat. 6. 33.* *dom* in respect of God, but in respect of us, because we are entitled to the Kingdom by this difference from the Reprobates. Put all the good things in the world together, and the goodness of all is found in godliness, and therefore godliness is called by the names of those things that men count best, to shew that the godly are as well, as merry, as content with their love towards God, and Gods love towards them, as others are with health, and wealth, and pleasures. Therefore it is said of the godly, *The fear of the Lord is his* *Ecd. 11. 26.* *treasure.* Therefore (saith *Jeremy*) *The Lord is my portion*, as though *Lam. 3. 24.* he desired nothing else, and therefore it is said of *Moses*, *That he* *Heb. 11. 26.* *esteemed the rebuke of Christ greater riches than all the treasures of Egypt.* If crosses be riches, as *Moses* thought, what riches are in godliness? But is this all the harvest? shall godliness be all the godly mans riches? Nay (saith *Paul*) *Godliness hath the promise of* *1 Tim. 4. 8.* *this life, and of the life to come*, that is, the godly shall do well in heaven and here too. And therefore Christ saith, *First seek the* *Mat. 6. 33.* *Kingdom of God, and all the rest shall be cast upon you*, even as the sheaves fell before *Ruth*, so riches shall fall in your way as they *Ruth 2. 16.* did to *Abraham*, and *Lot*, and *Jacob*, and *Job*, and *Joseph*; riches were cast to them they knew not how; but as if God had said, *Be rich*, and they were rich straight. For all good things were created for the good, and therefore they are called *good*. Because the good God created them for good men to good purpose, therefore as *Jacob* got the blessing, so he got the inheritance also: to shew that as *Gen. 27. 8:* the faithful have the inward blessing, so they have the outward blessings too when they are good for them. For (said *David*) *They* *Psal. 34. 10.* *which seek the Lord shall want nothing that is good.* Now God knoweth better than we what is good for us, as the Nurse knoweth better than the Child when the Milk is ready for it. Therefore Christ saith, *Your heavenly father knoweth what you have need of.* *Mat. 6. 32.* He saith not, that *we know what we have need of*, but that *our Father knoweth*. As if he should say, when you have need of health, your Father will send you health; when you have need of riches, your *Mat. 7. 11.* Father will send you riches; when you have need of liberty, your Father will send you liberty; for he saith not only, that *our Father knoweth what we have need of*, but that *he will give us the things*
B
which

The Benefit of Contentation.

Mat. 6. 31.
Psal. 34. 10.
and 25. 5.

which we need. Therefore as Children take no care for their Apparel what Clothes they shall wear, nor for their victuals, what meat they shall eat, but leave this care for their Father, so saith Christ, *Take you no care, for my Father careth for you.*

Deut. 12. 17.
Mar. 47.
1 Tim. 6. 9.
Phil. 3. 9.

He was not content to call *Godliness gain*, but he calleth it *great gain*, as if he would say, *Gain*, and more than *Gain*; riches, and better than riches; a Kingdom, and greater than a Kingdom. As when the Prophets would distinguish between the Idol-gods, and the living God, they call him the *great God*: so the gain of Godliness is called *great gain*. The riches of the world are called

Prov. 34. 9.
Prov. 4. 9.
and 13.
Prov. 8. 11.
and 8.

earthly, transitory, snares, thorns, dung, as though they were not worthy to be counted riches; and therefore, to draw the earnest love of men from them, the Holy Ghost brings them in with these names of disdain, to disgrace them with their loves; but when he comes to Godliness, which is the riches of the Soul, he calleth it *great riches*, heavenly riches, unsearchable riches, everlasting riches, with all the names of honour, and all the names of pleasure, and all the names of happiness. As a woman trims and decks her self with an hundred ornaments, only to make her amiable, so the Holy Ghost setteth out Godliness with names of honour, and names of pleasure, and names of happiness as it were in her Jewels, with letters of commendation, to make her be beloved. Left any riches should compare with godliness, he gives it a name above others, and calleth it *great riches*, as if he would make a distinction between riches and riches, between the gain of Covetousness, and the gain of Godliness, the peace of the World, and the peace of Conscience, the joy of Riches, and the joy of the Holy Ghost. The worldly men have a kind of peace, and joy, and riches. But I cannot call it *great*, because they have not enough, they are not contented as the godly are, therefore only Godliness hath this honour, to be called *great riches*. The gain of Covetousness is nothing but wealth, but the gain of Godliness is wealth, and peace, and joy, and love of God, and the remission of sins, and everlasting life. Therefore only Godliness hath this honour, to be called *great gain*.

Cant. 4. 1.

Gen. 3. 6.

Riches makes bate, but Godliness makes peace; Riches breeds Covetousness, but Godliness brings Contentation; Riches makes men unwilling to die, but Godliness makes men ready to die; Riches often hurt the owner, but Godliness profiteth the owner and others. Therefore, only Godliness hath this honour, to be called *great riches*. Such gain, such joy, such peace is in Godliness, and yet no man covets it; and this is the quality of vertue, it seemeth nothing unto

Prov. 20. 14.

a man until he hath it, as *Solomon* saith of the buyer, while he is in buying; he dispraiseth the thing which he buyeth, and saith, *It is naught*, it is not worth the price which ye ask; but when he hath bought it, so soon as he is gone, he boasteth of his peny-worths, and saith

saith, it is better than his money. So Godliness, before a man hath it, he saith it is not worth his labour, and thinks every hour too much that he spendeth about it; but when he hath found it, he would not lose it again for all the world; because he is now come to that, which followeth, to *be contented with that he hath*. Here *Paul* sheweth with what a man should be contented, not with one thousand pounds, nor one hundred pounds, nor twenty pounds, but with that he hath; and there is great reason why he should so; because no man knoweth what is fit for him so well as his Carver. And therefore every one should esteem so reverently of God, that he think nothing better for him (for the time present) than that which God measureth forth unto him. For when Christ had no money, he was content; and when he wanted money to pay tribute, he sent for no more than he needed; he might have commanded twenty pounds as well as twenty pence. But to shew, that we should desire no more than will serve our turn, he would have no more than served his nature. Now, because Contentation is of such a nature, that it can please it self with poverty, as well as riches, therefore it is called the *great gain*: as though it had all which it wanted. And this Contentment (saith *Paul*) we owe to Godliness, because it is not possible for a wicked man to be contented; for as he is not satisfied with sin, so is he satisfied with nothing. Riches come, and yet the man is not pleased; liberty comes, and yet the man is not pleased; Pleasure comes, and yet the man is not pleased; until God come, and then he saith, *My cup is full*. *Shew us thy Father* (said *Philip*) *and it sufficeth*. Nay, shew us thy truth, and it sufficeth. *Now my soul* (saith the Churl) *take thy rest*: Nay, *now my soul take thy rest, for thou hast laid up for many years*. The godly man hath found that which all the world doth seek, that is, *Enough*. Every word may be defined, and every thing may be measured, but *Enough* cannot be measured or defined, it changeth every year; when we had nothing, we thought it *Enough*, if we might obtain less than we have; when we came to more, we thought of another *Enough*; now we have more, we dream of another *Enough*; so *Enough* is always to come, though too much be there already. For as Oyl kindleth the fire which it seems to quench, so *riches* come as though they would make a man contented, and make him more covetous. Therefore seeing Contentation was never found in Riches, *the Apostle teacheth to seek it in godliness, saying, Godliness is riches*, as though it did, not only make a man contented, but make a man contented with it self. He speaks as though he had found a new kind of riches, which the world never thought of, that are of such a nature, that they will satisfy a man like the water that Christ spake of, *he that drinks of this wa-*

Mat. 17. 27.

Psal. 23. 5.

Joh. 14. 7.

Luk. 12. 19.

Joh. 4. 13.

The Benefit of Contentation.

- Act. 2. 2.** *ter shall thirst no more*; so they that taste of these riches, shall covet no more; but as the Holy Ghost filled all the house, so the grace and peace, and joy of the Holy Ghost filled all the heart;
- Gen. 44. 15.** that as *Joseph* had no need of *Astronomy*, because he had the spirit of Prophecie; so he which hath Contentation, hath little need of riches; he thinks not of the Philosophers-stone, nor the Gold of
- 1 Reg. 9. 25.** *Ophir*, nor the Mines of *India*, but he hath his *quietus est*, without suit of Law; for he retaineth a peace-maker within, which would make all Lawyers Preachers, if men were so wise to take counsel of it.

When the law is ended, if the man be not content, he is in trouble still; when his disease is cured, if he be not content, he is sick still: when his want is supplied, if he be not content, he is in want still; when bondage is turned into liberty, if he be not content, he is in bondage still; but though he be in law, and sickness, and poverty, and bondage, yet if he be content, he is free, and rich, and merry, and quiet, even as *Adam* was warm though he had no Clothes.

Such a commander is Contentation, that wheresoever she setteth foot an hundred blessings wait upon her; in every disease she is a Physician, in every strife she is a Lawyer, in every doubt she is a Preacher, in every grief she is a Comforter, like a sweet perfume which taketh away the evil scent, and leaveth a pleasant scent for it. As the Unicorns horn, dipped in the Fountain, makes the waters which were corrupt and noisome, clear and wholesome upon the sudden; so, whatsoever estate godliness comes unto, it saith like the Apostles, *Peace be to this house*, peace be to this heart, peace be to this man.

I may liken it to the five Loaves and two Fishes, wherewith Christ fed five thousand persons, and yet there were twelve baskets full of that which was left, which could not fill one basket when it was whole. Thus their little feast was made a great feast; so the godly, though they have but little for themselves, yet they have something for others, like the Widovvs Mite, that they may say as

Mar. 12. 41. the Disciples said to Christ, they want nothing, though they have nothing. Contentation wanteth nothing, and a good heart is worth

Luk. 22. 35. all. For if she want bread, she can say as Christ said, *I have another bread*; If she want riches, she can say, *I have other riches*; If she want strength, she can say, *I have other strength*; If she want friends, she can say, *I have other friends*. Thus the godly find all within, that they seek without. Therefore if you see a man contented with that he hath, it is a great sign that godliness is entred into him, for the heart of man was made a Temple for God, and nothing can fill it but God alone. Therefore *Paul* saith after his Conversion,

that

that which he could never say before his Conversion; *I have learned to be content.* First he learned godliness, then godliness taught him Contentation. Now (saith Paul) *I have learned to be content*; as though this were a lesson for every Christian to learn, *to be content.* For thus he must think, that as God said to Moses when he could not obtain leave to go to Canaan; *Let this suffice thee to see Canaan*; so, whatsoever he giveth, he gives this charge with it, *Let this suffice thee.* As Jeremy saith, *This is my sorrow, and I will bear it,* so thou must say, *This is my portion, and I will take it.* This is the sign, whether godliness be in a man, if he have joy of that which he hath for things which God giveth to the righteous, Paul saith, that he giveth them to enjoy, that is, if he have much, he can say with Paul, *I have learned to abound*; if he have little, he can say with Paul, *I have learned to want*; that is, if he have much, as Abraham, and Lot, and Jacob, and Job, and Joseph, yet it cannot corrupt his mind, but as the net was full of Fishes, and yet not rent, because they cast it in at Christs command; so, though the godly man be full of riches, yet his heart is not rent, his mind is not troubled, his countenance is not changed, because he remembers, that these things were given him to do good, as Hester thought of her honour; for if we have little, it is like the little oyl which served the widow as little as it was. *A little to the righteous* (saith David) *it is better than great riches to the ungodly*; for when a man hath found the heavenly riches, he careth not for earthly riches, no more than he that walks in the Sun, thinks whether the Moon shine or no, because he hath no need of her light. Therefore we conclude with Christ, *Blessed are they which thirst after righteousness, for they shall be satisfied*; not they that thirst after riches, nor they that thirst after honour, nor they that thirst after pleasure, shall be satisfied, but they that thirst after righteousness, shall be satisfied, albeit they have no riches, nor honour, nor pleasure. If ye ask like the Virgin, *How can this be?* I answer, Even as Adam was warm without clothes, so God doth satisfie many men without riches. Though he was naked, yet he did not see his nakedness, so long as he was innocent; but when he began to rebell, then began he to want clothes; so though a man be poor, yet he sees not his poverty, so long as he is contented; but when he begins to covet, then he begins to want riches, and from that day the curse (in the first of Hag. vers. 6.) takes hold on him; *ye eat, but yet have not enough; ye drink, but ye are not satisfied; ye cloth your selves, but ye are not warm.* Indeed the covetous man seems to draw the world to him with cords, his coffers are of Loadstones, his hands like nets; his fingers like lime-twigs; there it comes, and there it comes, one would think this man should be happy one day.

When

1 Cor. 3. 16.

Phil. 4. 12.

Deut. 3. 26.

Jer. 10. 19.

Tim. 6. 17.

Phil. 4. 1.

Joh. 21. 11.

Hest. 1. 14.

2 Reg. 4. 7.

Psal. 37. 16.

Mat. 5. 6.

Gen. 2. 16.

When the Churl's Barns were full, he bad his soul take rest, thinking to gain rest by covetousness, that he might say, Riches gain rest, as well as Godliness; but see what happened, that night
 Luk. 11. 16. when he began to take his rest, riches, and rest, and soul, and all, were taken from him. Did he not gain fair? Would he have taken such pains if he had thought of such rest? Covetousness may gain riches, but it cannot gain rest; ye may think like this Churl, to rest, when your Barns, and Shops, and Coffers are full; but ye shall
 Isa. 48. 22. find it true which *Esay* saith, *There is no rest to the ungodly*; therefore the wise man, to prevent all hope of rest, or honour, or profit by sin, speaks as though he had tried, *A man cannot be established by iniquity*. Therefore he cannot be quieted, nor satisfied by the gain of deceit, or bribes, or lies, or usury which is iniquity. Therefore blessed is the man whom godliness doth make rich; for when
 Prov. 12. 3. the blessing of the Lord maketh rich, saith *Solomon*, he doth add no sorrow to it; but, saith he, *the revenues of the wicked is trouble*; as though his money were care. Wherefore let Patron, and Landlord, and Lawyer, and all, say now, that *Paul* hath chosen the better riches, which thief, nor moth, nor canker can corrupt; these are the riches at last, that we must dwell with, when all the rest, which we have lied for, and sworn for, and fretted for, and couzened for, and broken our sleep for, and lost many Sermons for, forsake us, like servants which change their masters; then Godliness shall seem as great gain to us as it did to *Paul*; and he which loved the world most, would give all that he hath for a dram of faith, that he might be sure to go to Heaven, when he is dead, though he went towards Hell so long as he lived.

Here then is an answer to them which ask, *What profit is it to*
 Mal. 2. 14. *serve God?* How happy was *Barzillai* that would not be exalted?
 2 Sam. 19. 33. What quiet had the *Shunamite* which cared not for preferment?
 3 Reg. 4. 13. When did the Disciples seem so rich, as when they were willing to
 Luk. 5. 11. leave all? This shall be your gain, when you are usurers of Godliness. Is not the word gone forth yet, which hath killed covetousness, that I may end my Sermon? Either you go away contented, or you go away condemned of your own conscience; before you were vexed with covetousness, but now the world shall vex you too; for you shall never covet, nor lie, nor deceive hereafter, but a Serjeant shall arrest you upon it, and some sentence which you have heard, shall gnaw you at the heart with a memorandum of Hell, that ye shall wish, Oh that I could abandon this sin, or else, that I had never heard that warning, which makes it a corrasive unto me before I can leave it; if they which are greedy still, could see what peace and rest, and joy go home with them that are contented, though they

they may say with *Peter*, *Gold and silver have I none*, every man *Act. 3. 16.* would be a suiter to Godliness that he might have the dowry of Contentation.

If any here be covetous still, let him always think, why *David* *Psal. 119.* prayeth, *Turn my heart to thy law, and not to covetousness*; he might have named pride, or anger, or lust, but that no sin did so keep his thoughts from the law, as covetousness when it came upon him; he saith, *Turn my heart unto thy law, and not to covetousness*, as though a man could not be covetous, and have any leisure to think upon any good. But as *John* baptized with water, so I can but *Luke 3.* teach you with words.

Now you have heard what Contentation is, you must pray to another to give it unto you. It is said of this City, that many Citizens of *London* have good wills, but bad deeds; that is, you do no good until you die. First, ye are ungodly, that you may be rich; and then you part from some of your riches, to excuse for some of your ungodliness. It may be that some here have set down in their wills, when I die, I bequeath an hundred pounds to a Colledg, and a hundred pounds to an Hospital, and an hundred gowns unto poor men. I do marvel that you give no more when you are at that point; for *Judas*, when he died, returned all again; so *Mat. 27. 1.* ye die, and think when ye are gone, that God will take this for a quittance. Be not deceived, for God doth not look upon that which ye do for fear, but upon that which ye do for love; if ye can find in your heart to do good while you are in health, as *Zachheus* did, then God hath respect to your offering; but before, God hearkens how ye give your riches; first, he examines how ye came by them; for a man may be hang'd for stealing the money which he gives to the poor, because if he should count godliness gain, much more should he care to gain by godly means. Thus you see the fruits of godliness, and the fruits of covetousness, to stay *Balaams* posting for a bribe, and the sons of *Zebedeus* suing for preferment, lest seeking for Asses, they lose a better Kingdom than *Saul* found. If you be covetous, ye shall never have enough, *1 Sam. 10. 1.* although you have too much; but when ye pray, *Thy Kingdom come*, ye shall wish, *my Kingdom come*. If ye be godly, ye shall have enough, though ye seem to have nothing, like to the *Smyrnians*, *Revel. 3. 9.* of whom God saith, *I know thy poverty, but thou art rich*. Therefore what counsel shall I give you, but as Christ counselled his Disciples, *Be not friends to riches, but make you friends of riches*, and *Phil. 5. 12.* know this, that if ye cannot say as *Paul* saith, *I have learned to be content*, Godliness is not yet come to your house; for the companion of Godliness is Contentation; which, when she comes, will bring

The Benefit of Contentation:

John 8. 36. bring you all things. Therefore as Christ saith, *If the Son make you free, you shall be free indeed*; so I say, if Godliness make ye rich, ye shall be rich indeed. The Lord Jesus make ye doers of that ye have heard. *Amen.*

F I N I S:

The Affinity of the Faithful.

Luk. 8. 19, 20, 21.

19. *Then came to him his Mother and Brethren, and could not come neer him for the press.*

20. *And it was told him by certain, which said, thy Mother and Brethren stand without and would see thee.*

21. *But he answered and said unto them, My Mother and Brethren are those which hear the Word of God and do it.*

HERE is Christ preaching, a great press hearing, his Mother and his friends interrupting, and Christ again withstanding the interruption, with a comfortable doctrine of his mercies towards them which hear the Word of God and do it. When Christ was about a work, and many were gathered together to hear him, the Devil thought with himself, as the Priests and Sadduces did in the fourth of the *Acts*; If I let him alone thus, all the world will follow him, and I shall be like *Rachel*, without Children; therefore devising the likeliest policy to frustrate and disgrace but one of his Sermons, thereby to make the people unwilling to hear him again. As he set *Eve* upon *Adam*, and made *Job's* Wife his instrument, when he could not fit it himself; so he sendeth Christ's Mother, and putteth in the minds of his Kinsmen, to come unto him at that instant, when he was in this holy exercise, and call upon him while he was preaching, to come away, and go with them. Christ seeing the Serpents dealing, how he made his Mother the Tempter, that all the Auditory might go away empty, and say where they came; We heard the man which is called *Jesus*, and he began to preach unto us, with such words, as though he would carry us to heaven; but in the midst of his Sermon, came his *Mother and Brethren* to him, that it might be known what a kinsman they had; and so soon as he heard that they were come, suddenly he brake off his Sermon, and slipt away from us, to go and make merry with them. Christ, I say, seeing this train laid by Satan, to disgrace him (as he doth all his Ministers) did not

C

leave

The Affinity of the Faithful.

leave of speaking, as they thought he would; but as if God had appointed all this, to credit and renown him, that which was noised here to interrupt his Doctrine, he taketh for an occasion to teach another Doctrine, that there is a neerer conjunction between Christ and the Faithful, than between the Mother and the Son, which are one flesh. Therefore when they say, *thy Mother and Brethren are come to speak with thee*; he pointeth to his hearers and saith, *These are my Mother and Brethren, which hear the word of God, and do it*; as if he should say, I have a Mother indeed which brought me forth, but in respect of them which *hear the word of God and do it*, she is like a Step-mother, and these are like a natural Mother.

With this wise answer, he quieted the Auditors, and made them hear him better than they did before. For now they thought with themselves, what man is this, which loveth us more than his Mother? His Mother called him, and yet he would not go from us; his Brethren stay for him, and he maketh as if he did not know them, but saith, *Who is my Mother? Who are my Brethren?*

Thus Christ stood up, as it were, in an indignation against Satan, and said, Satan, this Sermon was not begun for thee, neither shall it end for thee; this work was not done for my Mother, neither shall it be left for my Mother. Thus he caught the Devil with his own bait, and made his people more loving and attentive towards him, by that which Satan thought to disgrace him. He was so armed with the Spirit, that let the Devil tempt him, or the Woman tempt him, or Princes tempt him, all is as one.

Mar. 12. 37.
Mark 3. 31.
Luk. 9. 20.

Here are two doubts; the first is the difference between the Evangelists; for *Matthew* saith, that one brought this message, *Mark* and *Luke* attribute it to moe; both may stand, for the word which his Mother gave of calling him forth, was received of the rest, and so passed amongst many, till it came to Christ, so that one may be said to bring this message, because one noised it first, and many may be said to bring this message, because many noised it after.

Gen. 27. 20.
Deut. 15. 1.

The second doubt is, because Christ had no Brethren, how they said, *Thy Brethren would speak with thee*. You must understand, that they which are here called Christs Brethren, were his Cousins by the Mothers side; that is, her Sisters children, for there were three *Marries*, and these three were Sisters, *Mary* the Virgin, *Mary* the Mother of *James*, and *Mary* the Daughter of *Cleophas*, whose Sons these were; their names were *James*, *Joseph*, *Judas*, and *Simon*; and they are called the Lords Brethren, because they were Kin unto him. Therefore note, that in holy Scripture, there be four sorts of Brethren; Brethren by Nature, so *Esaue* and *Jacob* are called Brethren, because they had one Father, and one Mother; Brethren by Nation, so all the *Hebrews* are called Brethren, because they were of one

one Country; Brethren by Consanguinity, so all are called Brethren which are of one Family, and so *Abraham* called *Lot* his Brother, *Gen. 13. 8.* and *Sarah* his Sister, because they were of one Line. Brethren by *Gen. 12. 13.* profession, so all Christians are called Brethren, because they are *Mat. 23:* of one Religion. These are Brethren of the third order, that is, of Consanguinity, because they were of one Family.

Now, when his Mother and his Brethren, were come to see him, it is said, that they could not come near him for the press. Here were Auditors enough, Christ so flowed now with Disciples, that his Mother could have no room to hear him; but after a while it was low water again. When the Shepherd was stricken, the sheep *Mat. 26. 31.* were scattered; when he preached in the streets, and the Temples, and the fields, then many flocked after him; but when he preached upon the Cross, then they left him, which said they would never forsake him; then there was a great press to see him die, as there was here to hear him preach. And many of these which seemed like Brethren and Sisters, were his betrayers and accusers, and persecuters; so inconstant are we in our zeal, more than in any thing else. Thus much of their coming and calling to Christ; now, to the Doctrine which lieth in it.

Here be two speakers, one saith, *thy Mother, and thy Brethren are come to speak unto thee*; The other saith, *Those are my Mother and Brethren which hear the Word of God and do it.* The scope of the Evangelist is this; First, that Christ would not hinder his Doctrine for Mother, or Brethren, or any Kinsman. Then to shew that there is a neerer conjunction between Christ and the Faithful, than the Mother and the Son. The first is written for our comfort; Touching the first, he which teacheth us to honour our Father and Mother, doth not teach here to contemn Father and Mother, because he speaks of another Mother, for it is said, *that he was obedient to his Parents.* This he sheweth, when being found in the Temple amongst the Doctors, he left all, to go with his Mother, because she sought him, so he honoured her, that he left all for her. This he shewed again at his death, being upon the Cross, he was not unmindful of her; for pointing unto *John*, he said, *Mother, behold thy Son*; and pointing unto her, he said, *Behold thy Mother*; so he commended her to his beloved Disciple before he died. Therefore, this is not a Doctrine of disobedience, but a rule how to obey. As he taught his Disciples to give unto *Cæsar*, that which is *Cæ-* *Mar. 22. 21.* *sars*, and to *God*, that which is *Gods*; so he teacheth us here, to give *Luk. 20. 25.* unto Parents, that which is Parents, and to the Lord, that which is *Mat. 19.* the Lords. When God said, *Honour thy Father and thy Mother*, he did not give a Commandment against himself; and therefore he saith, *Honour me*, before he saith, *Honour them.* The first Command-

The Affinity of the Faithful.

- ment is, *Honour God*; the fifth Commandment is, *Honour thy Parents*, lest you should honour your Parents before God. When
- 2 Reg. 2. 20. *Solomon* bid his Mother ask him any thing, he signified that the Mother should be obeyed in many things; but when he denied his Mother that one thing which she asked, he sheweth, that the Mother should not to be obeyed in all things. When Christ said,
- Mat. 23. 9. *You have but one Father and Master*, he speaks of Faith and Religion, shewing that when it concerneth our Faith and Religion, we should respect but one Father, and one Master, which is the giver of our Faith, and the Master of our Religion.
- Ephes. 6. 1. When *Paul* said, *Children obey your Parents in the Lord*, he means not that we should obey them against the Lord. As when he
- Rom. 13. 5. *Obey Princes for conscience sake*, he meaneth not that we should obey them against conscience. Therefore when it cometh to this, that the earthly Father commandeth one thing, and the heavenly Father commandeth another thing; then as *Peter* answered the Rulers,
- Act. 4. 19. *so maist thou answer thy Parents, Whether it meet to obey God or you?* Then these are the hands which thou must cut off, then these are the eyes which thou must pull out, or else they should be as much unto thee, as thy hand, or thine eye.
- In *Mat. 19*. A man must forsake his Father and his Mother to dwell with his Wife. In *Luk. 16*. he must forsake Father and Mother, and Wife, to dwell with Christ; For, *He which forsaketh Father or Mother for me, shall receive more*, saith our Saviour. Nay, *He which doth not hate Father, or Mother, or Wife for me, cannot be my Disciple*. Shewing that our love towards God should be so great, that in respect of it, our love towards men should be but hatred. Thus he which obeyed his Parents more than we, yet would have some rule, some sentence, some example in Scripture, of not obeying them too, because it is such a hard point, to know how far they are to be obeyed, which are set in authority over us.
- As none but God speaks always right, so none but God must always be obeyed; we are not called only the *Sons of men*, but we are called *the Sons of God*. Therefore as Christ answered his
- Gen. 6. 2. Mother, when she would have him turn water into wine, *Woman, what have I to do with thee?* So we should answer Father and Mother, and Brethren, and Sisters, and Rulers, and Masters, and Wife too, when they will us to do that which is not meet, *What have I to do with you?* For to leave doing good, and do evil, were not to turn water into wine, but to turn wine into water. *Peter* was not Satan, but when he tempted Christ like Satan, Christ answered him
- John 2. as he answered Satan, *Come behind me Satan*; shewing that we should give no more attention unto Father or Mother, or Master, or Wife, when they tempt us to evil, than we would give unto Satan, if he should tempt us himself.
- Mat. 15. 23. Three

Three things Children receive of their Parents, Life, Maintenance, and Instruction. For these three, they owe other three; for life, they owe love; for maintenance, they owe obedience; for instruction, they owe reverence; For life, they must be loved as Fathers; for maintenance, they must be obeyed as Masters; for instruction, they must be revered as Tutors. But as there is a King of Kings, which must be obeyed above Kings, so there is a Father of Fathers, which must be obeyed above Fathers; therefore sometimes you must answer like the Son, when he was bid to go into his Fathers Vineyard, *I will go*; and sometime you must answer as Christ answered, *I must go about my Fathers business*.

1 Sam. 6. 10.

When two milch Kine did carry the Ark of the Lord to *Bethshemesh*, their Calves were shut up at home; because the Kine should not stay, when they heard their Calves cry after them; so when thou goest about the Lords business, thou shalt hear a cry of thy Father and thy Mother, and thy Brethren, and thy Sisters, and thy Kindred to stay thee, but then thou must think of another Father, as Christ thought of another Mother; and so as those Kine went on till the Lord brought them where the Ark should rest, so thou shalt go on, till the Lord bring thee where thou shalt rest. It is better to fly from our friends, as *Abraham* did, than to stay with some friends, as *Samson* did with *Dalila*.

Gen. 11. 3.

& 12. 11.

Jude 16, 14, &c.

1 Sam. 2.

1 Sam. 8. 1.

I may say, beware of kinsmen, as well as our Saviour said, *beware of men*, for this respect of cousinage made *Eli* his Sons Priests; and this respect of cousinage hath made many like Priests in *England*: this respect of cousinage hath made *Samuel's* Sons Judges, and this respect of cousinage hath made many like Judges in *England*: this respect of cousinage brought *Tobias* into the Levites Chamber; and this respect of cousinage hath brought many Gentlemen into Preachers livings, which will not out again. As Christ preferred his spiritual Kinsmen, so we prefer our earthly Kinsmen. Many priviledges, many offices, and many benefices, have stooped to this voice; thy Mother calleth thee, or thy Kinsmen would have thee. As this voice came to Christ while he was labouring, so many such voices come to us while we are labouring. One saith, Pleasure would speak with you; another saith, Profit would speak with you; another saith, Ease would speak with you; another saith, a Deanery would speak with you; another saith, a Bishoprick would speak with you; another saith, The Court would speak with you.

Neh. 13. 4, 5.

When a man is in a good way, and studieth the Scripture to be a teacher of the Church, a voice cometh to his ear, as this came to Christ, and saith, Thy friends would have thee study the Law, for by Divinity thou shalt attain to no preferment, and thine own flock will vex thee, or the Bishop will stop thy mouth. The Mind Jonas is

some-

The Affinity of the Faithful.

sometime turneth *Jonas* his Sails from *Ninive* to *Tarshish*, and makes him bury his talent.

If he be a Divine already, and preach his conscience, a voice cometh unto him again, as this did to Christ, and saith, Thy friends would have thee to be quiet, or there be spies which do note what thou saist; or, there be fellows that lie in wait for thy living; so sometimes with a little intreaty, he beginneth to draw up his hand, and lay his finger upon his mouth, and preach peace, when he is sent with war. Thus we are cumbred like our Master, before our Sermons, and in our Sermons, and after our Sermons; even of them sometime, which should encourage us; and therefore as

Mat. 12. 14. Christ saith, *Beware of men*, so say I, *Beware of Kinsmen*.

So soon as the Children be born, their Parents bring them to the Temple, and baptize them, and offer them to God; but so soon as they be able to serve him, they tempt them away from him to Law, or Physick, or Merchandise, or Husbandry, and had Numb. 3. 6. rather they should be of any Tribe, than of the Tribe of *Levi*, 7. 8. which serveth in the Temple. He which will be hindred shall have blocks enough; but we must learn to leap over all, as Christ leaped over this. If we should *leave Father, and Mother, and Wife, and Children for Christ*, much less should we care for labour, or loss, or shame, or trouble, or displeasure, for we should adventure these for our friends. Thus much of his natural Kindred; now of his spiritual Kindred.

Here is a Genealogy of Christ, which *Matthew* and *Luke* never spake of. As Christ saith, *I have another bread which you know not*: so he saith, *I have other Kinsmen which you know not*.

2 John 1. St. *John* writing to a Lady, which brought up her Children in in the fear of God, calleth her the elect Lady, shewing that the chiefest honour of Ladies, and Lords, and Princes, is to be elect of God. St. *Luke* speaking of certain *Bereans*, which received the word of God with love, calls them *more noble men than the rest*; shewing, that God counteth none Noble but such as are of a noble Spirit. As *John* calleth none elect but the virtuous; and *Luke* calleth none Noble, but the Religious; so Christ calleth none his *Kinsmen*, but the righteous; and of those only he saith. *These are my Mother and my Brethren which hear the Word of God and do it*.

Rom. 9. 8. As *Abraham's* Children are not counted after the flesh, but after the Spirit; So Christs kindred are not counted after the flesh but after the Spirit; for the flesh was not made after the Image of

Gen. 1. God, but the Spirit; therefore, God is not called the Father of bodies, Heb. 11. 9. but the Father of spirits. Now God which is a Spirit, prefer-

Gal. 4. 28, 29. eth them that are kin to him in the Spirit. Therefore *Esau* was not blessed because he was of *Isaack's* flesh; but *Jacob* was blessed, because he was of *Isaack's* Spirit. As we love in the flesh, so Christ loveth

loveth in the Spirit; therefore he calleth none his *Kinsmen*, but them *which bear the word of God and do it.*

It seemeth that *Paul* thought of this saying, when as he said, *Till Christ be formed in you.* If Christ be formed in us, as *Paul* saith, Gal. 4. then we are *Christs Mother*; every one which will have Christ his Saviour, must be *Christs Mother*. The Virgin asked the Angel, *How she could bear Christ, seeing she had not known a man.* So you Luk. 1. 24. may ask how you can bear Christ, seeing he is born again already.

As there is a second coming of Christ, so there is a second birth of Christ. When we are born again, then Christ is born again; Mat. 25. the Virgin was his Mother by the flesh, and the Faithful are his Luk. 21. Mother by his Spirit; The Holy Ghost conceived him in her, the Holy Ghost doth conceive him in them; he was in her womb, and he is in their hearts; she did bear him, and they do bear him; she did nurse him, and they do nurse him. This is the second birth of Christ. As the soul of man may be called, *The Temple of the holy Ghost*, which is the third Person; so it may be called, the 2 Cor. 3. 16. womb of the Son, which is the second Person.

Before these words it is said, that Christ asked, *Who are my Brethren?* As if he should say, You think that I am affected to my *Kinsmen*, as you are. But I tell you that I count them my kinsmen, *which bear the word of God and do it.* To shew that Christ loveth us with an everlasting love; he sheweth that he doth not love us for any temporal things, but for that which endureth for ever.

If Christ loved us as *Isaac* loved *Esau*, for venison, then we might miss the blessing as *Esau* did. But as *John* saith, *He loveth Gen. 25. 28. in the truth*, so Christ loveth in the truth. To love in the truth, is the true love. Every love but this, at one time or other, hath turned into hatred; but the true love overcometh hatred, as the truth overcometh falsehood.

Now for this love; Christ calls them by all the names of love; his Father, and his Brethren, and his Sisters. In *Rom. 6.* they are called *his servants*; if that be not enough, in *Job. 15.* they are called *his friends*; if there be not enough, in *Luk. 24.* they are called *his Brethren*; if that be not enough, in *Mark 1.* they are called *his Children*; if that be not enough, here they are called *his mother*; if that be not enough, in *Canticles* the fifth, they are called *his spouse*; to shew that he loveth them with all love; the Mothers love, the Brothers love, the Sisters love, the Masters love, and the Friends love.

If all these loves could be put together, yet Christs love exceedeth them all; and the Mother, and the Brother, and the Sister, and the Child, and the Kinsman, and the Friend, and the Servant, would not do and suffer so much among them all, as Christ hath done.

The Affinity of the Faithful.

done and suffered for us alone. Such a love we kindle in Christ, when we *hear his word, and do it*, that we are as dear unto him, as all his kindred together.

Now as we are his Mother, so should we carry him in our hearts as his Mother did in her armes. As we are his Brethren, so we should prefer him, as *Joseph did Benjamin*. As we are his Spouse, so we should embrace him, as *Isaac did Rebecca*; if thou be a kinsman, do like a kinsman.

Gen. 43. 43.

Now we come to the marks of these kinsmen, which I may call the Armes of his house. As Christ saith, *By this all men shall know my Disciples, if they love one another*; so he saith, by this shall all men know my kinsmen; *if they hear the word of God, and do it*.

As there is a kindred by the Fathers side, and as a kindred by the Mothers side; so there is a kindred of hearers, and a kindred of doers. In *Mathew* it is said, *He which beareth the will of my Father, and doth it*; here it is said, *He which beareth the word of God, and doth it*; both are one; for his word is his will, and therefore it is called his will, *Psal. 119*.

Act. 9.

As he spake there of doing, so he speaks here of a certain rule, which he calls, *the word of God*, whereby all mens works must be squared; for if I do all the works that I can to satisfie anothers will or mine own will, it availeth me nothing with God, because I do it not for God. Therefore he which always before followed his own will, when he was stricken down, and began to repent himself, he presently cried out, *Lord, what wilt thou have me to do?* As if he should say, I will do no more as men would have me, or as the Devil would have me, or according as the flesh would have me, but as thou wouldest have me. So *David* prayed, *Teach me, O Lord, to do thy will*, not my will; for we need not to be taught to do our own will, no more than a Cuckoo to sing cuckoo, her own name. Every man can go to hell without a guide.

Here is the rule now; if you live by it, then you are kin to Christ. As other kindreds go by birth and marriage, so this kindred goeth by faith and obedience. Hearers are but half kin, as it were in a far degree; but they *which hear and do*, are called his Mother, which is the neereft kindred of all. Therefore if you have the deed, then are you kin indeed; there is no promise made to hearers, nor to speakers, nor to readers; but all promises are made to believers or to doers,

Psal. 15. 2.

If you ask God, who shall dwell in the holy mountain; he saith, *The man which walketh uprightly*, here are none but doers.

Mat. 7. 22.

If you ask Christ, who shall enter into the Kingdom of Heaven, he saith, *Not they which cry, Lord, Lord*, (though they cry twice Lord)

Lord) *but they that do the will of my Father* : here are none but doers. If you ask him again, how you may come to Heaven ; he saith, *Keep the Commandments* ; here are none but doers. If you ask him again, who are blessed ? he saith, *Blessed are they that bear the words of God, and do it* ; here are none but doers. If you ask an Angel, who are blessed ? he saith, *Blessed are they which keep the word of this Book* ; here are none but doers. If you ask David, who are blessed ? he saith, *The man is blessed which keepeth righteousness* ; here are none but doers. If you ask Solomon, who are blessed ? he saith, *The man is blessed which keepeth the Law* ; here are none but doers. If you ask Isaiah, who are blessed ? he saith, *He which doth this is blessed* ; here are none but doers. If you ask James, who are blessed ? he saith, *The doer of the word is blessed in his deed* ; here are none but doers. The blessing and doing run together.

Left any man should look to be blessed without Obedience, Christ calleth Love the greatest Commandment ; but Solomon calleth Obedience the end of all ; as though without Obedience all were to no end.

When Micah had got a Levite into his house, Now (saith he) *I know the Lord will be good unto me, seeing I have a Levite in my house* ; so many think, when they have gotten a Preacher into their Parish, Now the Lord will be good unto us, now Christ will love us, now we are good Sons, seeing we maintain a Preacher amongst us. But Micah was not blessed for a Levite, nor your for a Preacher ; but as you would have us to do as we teach, so God would have you to do as you hear, for you shall be no more saved for hearing, than we are for speaking.

When God created the Tree, he commanded it to bring forth fruit ; so, when he createth faith, he commandeth it to bring forth works, and therefore it is called a lively faith. When our Saviour would prove himself to John, to be the true Messias indeed, he said to his Disciples, *Tell John what things you have heard and seen* ; not only heard, but seen ; so if we will prove our selves to be Christs Kinsmen indeed, we must work that which may be seen, as well as heard. John was not only called, *The voice of a crier*, but a *burning Lamp*, which might be seen ; so all which are crying voices, must be burning Lamps.

James doth not say, Let me hear thy faith, but let me see thy faith. As the Angels put on the shape of men, that Abraham might see them ; so faith must put on works, that the world may see it. *The works which I do* (saith Christ) *bear witness of me* ; so the works which we do, should bear witness of us : Therefore Christ linketh Faith and Repentance together, *Repent and believe the Gospel*,

The Affinity of the Faithful.

1.15. Therefore I conclude, *That which Christ hath joyned, let no man separate*, Mark. 10. 9.

Thus have I shewed you Christs preaching, a great press hearing, his friends and kinsmen interrupting, and Christ again withstanding the interruption; by this you may see what a spite the Devil hath to hinder one Sermon; therefore no marvel though he cause so many to be put to silence; no marvel though he stand so against a learned Ministry; no marvel though he raise up such slanders upon Preachers; no marvel though he write so many Books against the Christian Government in the Church; no marvel though he make so many non-residents; no marvel though he ordain so many dumb Priests; for these make him the god of this world; the Devil is afraid that one Sermon will convert us, and we are not moved with twenty; so the Devil thinketh better of us than we are.

Again, by this you may learn how to withstand temptations; whether it be thy Father which tempteth, or thy Mother which tempteth, or thy Brother which tempteth, or thy Sister which tempteth, or thy Kinsman which tempteth, or Ruler which tempteth, or Master which tempteth, or Wife which tempteth. As Christ would not know his Mother against his Father, so thou shouldest not know any Father, or Mother, or Brother, or Sister, or Friend, or Kinsman, or Master, or Child, or Wife, against God.

If the Mothers suit may be refused sometime, a Noblemans Letter may be refused too; he that can turn his hindrance to a furtherance, as our Saviour did here, maketh use of every thing. Again, by this you may learn how to chuse your friends. As Christ counted none his kinsmen, but such *as hear the word of God, and do it*: so we should make none other familiars, but such as Christ counteth his kinsmen. Again, you may see the difference between Christ and the world; Christ calleth the godly his kinsmen, be they never so poor, and we scorn to call the poor our kinsmen, be they never so honest; so proud is the servant above his Master. Again, by this you see how Christ is to be loved: for when he calleth us his Mother, he shews us the way to love him as a Mother; for indeed he is the mother of his mother, and his brethren too. Again, by this, all vaunting and boasting of kindred is cut off. Glory not, in that thou hast a Gentleman to thy Father, glory not that thou hast a Knight to thy Brother, but glory, that thou hast a Lord to thy Brother. He which calleth *Abraham* his father, friend in hell, because God was not his father. If *Mary* might not be proud of such a Son as Christ, much less may you brag of any friend, or son that you have.

Again, by this you may know, whether you be kin to Christ; as those Priests were shut out of the Temple which could not count their

their genealogy from *Aaron*, so they should be shut out of Heaven that cannot reckon their pedigree from Christ. Here are the *Armes* now, whereby you may shew of what house you came; *If you hear the word of God and do it*; then Christ saith unto you as he said unto them; *These are my Mother, and my Brethren, and my Sisters*; You women are his *Sisters*, and you men are his *Brethren*; If you be Christ's *Brethren*, then are you Gods *Sons*, and if you be Gods *Sons*, then are you his *Heirs*, for all Gods *Sons* are called *Heirs*, Rom. 8. 7.

Lastly, by this you may know the Devils kinsmen, and therefore Joh. 8. 48. Christ saith, *You are of your father the Devil*, shewing that the Devil and the wicked are as near kin, as Christ and the faithful.

Now, as *David* saith, *Seemeth it a light thing unto you to be the Son of a King, seeing I am a poor man, and of small reputation?* So may I say, seemeth it a light thing to you, to be the Sons of the King of Kings, seeing you are poor men, and of small reputation? it is counted a great honour to *Abraham, Isaac, and Jacob*, that God was not ashamed to be called their God: What an honour then is this, that God is not ashamed to be called our Father? nay our Brother. Heb. 11. 19.

If the Israelites had such care to match with the servants of God, what a blessing is this to marry with the Son of God? therefore if any affect rich kinsmen, or great Marriages, here is a greater than *Solomon*, marry thou him; This kinsman of ours is now gone up into Heaven, that we may have a friend in Court.

Joseph desired the Butler to remember him when he stood before *Pharaoh*, and he forgot him, though he had pleased him. But a thief desired Christ to remember him, *when he came into his Kingdom*, and he received him into Paradise the same day, though he had always offended; to shew that though we have been as bad as thieves, yet we may have hope in Christ. Therefore, now we may conclude; You have heard the word, if you go away and do it, then you are the *Mother, Brethren, and Sisters* of the heavenly King; to whom with the Father, and the Holy Spirit, be all Praise, Majesty and Dominion, now and evermore. *Amen.* Gen. 20. 14: Gen. 43. 14. Luk. 13. 42.

F I N I S:

*The Declaration of Henry Smith, to the Lord Judges, how
he found, and how he left Robert Dickons.*

When I came first to Mansfield with your Honours Precept, I found this Rob. Dickons in these and like opinions, which he presumed he would hold unto death.

HE said that he had seen three visions by an Angel, which shewed him strange things, promised him rare gifts, and power to come.

He said that the Angel called him Elias, whereupon he affirmed that the Prophecy of Malachy remains to be fulfilled in him.

He said that the Angel told him, that he should be a Leper two years, and a Bondman eight years.

He avouched, that his Father should be cast over into ignorance, and that all he had should perish.

He avouched, that there should be neither battel nor dearth in his Country for eight years, which is the time of his service.

He pretended that after two years, his time should come to preach, and that no man should be able to confound him.

But before I left him (as the Word of God doth always exercise his natural power) he pronounced before us all, Now I am converted by Scripture; whereupon he requested me to set down his recantation, which he uttered in these words.

The Confession of Robert Dickons upon the first days Examination.

I Did believe my Visions to be true before I heard the Scriptures prove the contrary, and now I esteem them but a delusion of Satan. Therefore I desire to be set to learning for my own salvation, and for the edifying of my brethren. Witness Will. Dabridgecourt, Esq; Henry Smith, Edward Innims, Will. Whaly, Hugh Peace his Master, and a number more.

Robert Dickons.

This (I trust) he spake unfainedly; And for so much as his desire to learn is commendable, and his gifts not common to men of his degree, as your wisdom shall better see if you talk with him alone. I leave this motion to your Honours good consideration, which can best judg how to quench, or how to kindle such sparks.

The lost Sheep is found.

Henry Smith.

Robert

Robert Dickons confession upon my second Examination, wherein he declareth, that he had no visions at all, but that he coyned them, and to what end.

The matter of the first Vision.

I Did see, upon Valentines day was eight years, green leaves, which was strange, in Winter, for which cause I brought them home, and the leaves of the same Oak in Summer became red; it chanced at the same time, to thunder and lighten; after this I was visited, as pleased God, for two years.

The matter of the second Vision.

Four years after I dreamed much like to the matter of the first Vision, and the same night it chanced to lighten. (Yet of this I take God to be my Judg) I found a leaf printed in my Chamber next morning, with those six sentences, saving only the first line; which leaf, unless it was lost out of my fellows books, I know not how it came.

The matter of the third Vision.

THis time twelve month, I saw light in the Shop alone, whereat I was astonished, and imagining with my self what it should mean, it came into my head to tell my fellows, which came in and found me afraid, that I had seen an Angel in a flame of fire, which called me Elias, and bade me write all that I had seen and heard; hereupon I remembering my former sights and dreams, thought to make me strange unto men, and so turned all that which I had seen, as if God had shewed me visions; Here is all the matter and summ of my supposed visions. To this confession I take God for my Judg, as I shall be saved in the latter day; but to the other I never swore, though I was never so often examined.

Robert Dickons.

Upon this he yielded up his Books into my hands, which I have and keep; and now he hath nothing to shew for that false title.

Henry Smith.

The Lost Sheep is found.

I John 4. 1.

Prove the Spirits, whether they are of God, or no.

Luke 7.

Mat 24.

John 10.

John 5.

Luke 2.

John 7.

Acts 6.

Acts 9.

Acts 3. 24.

Mark 13. 33.

N Either too bold, nor too credulous, as *John* sent to Christ, *Art thou he that cometh, or look we for another?* So send I unto him which calleth himself *Elias*, Art thou he which was prophesied, or is he come already? But will *Elias* answer as well for himself, as Christ proved his authority to St. *John*? Go your way and bring word again to *John* what things ye have seen and heard, how that the blind see again, the lame go, the lepers are cleansed, the deaf hear, the dead rise, the poor receive the Gospel. These tokens the Lord used for an answer, because he would not that men should endanger their salvation, to believe every man that calleth himself Christ, or *Elias*, or a Prophet, unless he bring the testimony of the Holy Ghost in fulness of power; therefore he requireth himself, if I do not the works that no man doth, believe me not. Therefore he saith again, The works that I do, bear witness of me, that the Father hath sent me; therefore it is written, All that heard him, were astonished at his understanding and answers; therefore the servants came back, and could not bring him, but told the Pharisees how their hearts were stricken, No man ever spake as this man speaks. Therefore it is written of *Stephen*, they could not resist his wisdom and the spirit by which he spake: Therefore the Disciples would not receive *Paul* before *Barnabas* gave witness of him: Therefore all the Prophets prophesied of Christ's coming, that when he came we should know him, and receive our salvation; therefore Christ hath foretold us all the tokens of his second coming, and all the signs which shall go before his day of judgment; and as he had left nothing out, he saith in a full conclusion, take heed, let no man deceive you, I have shewed you all things before. But what hath *Elias* done? Or what hath *Elias* spoken? Or who cannot dispute with *Elias*? Or who giveth witness of *Elias*? Or who hath prophesied of *Elias*? Or who hath received

received *Elias*? Or who hath said, of a truth this is a Prophet? O John 7. 40. how necessary had it been, that Christ amongst all other tokens of his coming, should especially have noted unto us that *Elias* that great Prophet, that crier, that trumpet, that destroyer, that *Noah*, that *Lot*, that soldier of the Lord, that Son of righteousness, that man which no man shall accuse of sin, if there had been any such to come? sure we would have respected more that sign, than all the rest. But so it is that Christ hath forewarned us of many false Prophets, but of any one singular Prophet of God, he hath not in all his tokens once remembred. Alas, *Elias*, where wast thou that the Lord did so forget thee? Hath the Lord revealed all tokens unto us, and yet wilt thou be a token above number? He that cometh in without his Wedding-garment shall be thrust out, and shame shall come upon him which is without shame. Mark 13. 6. Mat. 22.

It is enough for our belief, to say, that an Angel called thee *Elias*? Satan is transformed into an Angel of light; search the Scripture, saith Christ, those be they which testifie of me. Will it excuse *Adam* to say, the woman deceived me? Be not deceived, saith Christ; if an Angel from Heaven teach you any other doctrine than this, believe him not; he whom God hath sent, speaketh the words of God. If ye continue in my word, then are you my very Disciples; he which hath the gift of Prophecie, let him have it according to the faith. You say, we are true in Religion; if thou wert *Elias*, thou wouldest let us so continue. Why are we in the true Religion? because we truly believe the Scriptures; but the Scriptures so plainly, so often, so vehemently point unto us, that *Elias* is come already, that now we cannot believe him that calleth himself *Elias*, unless we falsifie the word of God. You therefore which say we stand in the true faith, and yet would inveigle us from the faith which we do hold, to believe contrary to his infallible Word, have a secret meaning to call us to one heresie after another, which he may easily do, whosoever can prove the Son of man a lyer, and go under the name of *Elias*. It is hard for thee to kick against the prick. Read, see, and behold, how the spirit consents against thee; I say unto you that *Elias* is come already, and they knew him not, but have done to him whatsoever they listed. John 5. 39. Gal. 1. 8. John 3. John 8. Rom. 12. Act. 9. 5. Mat. 17.

All the Prophets and the Law it self prophesied unto *John*; and if ye will believe it, this is *Elias* which was for to come; he that hath ears to hear, let him hear. *Elias* verily when he cometh, first restoreth all things; but I say unto you, *Elias* is come, and they have done unto him what they would, as it is written of him; *John* shall go before him in the spirit and power of *Elias*, to turn the hearts of the fathers to their children. What say you to all these. Mat. 11. Mat. 3. Mat. 14. 10. Luk. 1. 17.

John 3.
John 8.

Rom. 12.

these which bear witness against you? Do all the Evangelists speak in Parables? Was not *Elias* come, because they knew him not? If the Scribes and Pharisees had taken *John* for *Elias*, then would you have said the cause is plain; for all men believe that *Elias* is come. But now the Scribes knew him not; though Christ say, he is come, yet you will not know him; What is this but to confess the Scribes, and deny Christ? You therefore which speak not the words of God, are not sent of God; you which continue not in his saying, are not his Disciples; you which prophesie not according to the faith, have not the right gift of Prophecie. This is the sentence of truth, under which if *Elias* fall, all the false Prophets cannot raise him up again.

John 9.23.
Mat. 17.
Mat. 9.

Now shew thy testimony *Elias*, thou art of age, answer for thy self. How many *Elias*es will you make? or of what *Elias* did Christ speak? his Disciples understood him of *John*, for unto him the *Jews* had done what they would; or that *Elias* was to be fulfilled? not he that was prophesied? or what *Elias* did the Scribes think should first come, before the Son of man should rise from the dead? or to what prophesie did they lean, why they should look for *Elias*? did they not stand upon the prophesie of *Malachy*? Yea no question, for they had no other to trust unto; but Christ made answer to his Disciples, that *Elias* which the Scribes looked for, was come already; therefore the *Elias* of *Malachy* was come already; for they knew no other but of *Malachy*; and the Apostles asked him in their meaning, to give answer un-

Mal. 4. 5.

Mat. 17. 10.

You have as much reason for *Elias*, as the *Jews* that thought Christ called for *Elias* when he said, *Eli, Eli, lama-sabachthani*.

Psal. 78. 39.
John 10.

An Irish devotion.

to the Scribes. If Christ say, *Elias* is come already, doth he not mean that *Elias* which was prophesied and expected, is come already, that the Scripture might be found true? No truth can say that he meant other; then if *Elias* which was prophesied, be come already, how canst thou be he which was prophesied? The Apostles said, the Scribes looked for *Elias*; Christ said *Elias* is come already; is not this as much as if he had said, let them look for him no more, for he that is come shall not come again; if we were now to look for another, he that comes not in at the door, is not the right shepherd, and you are as worthy to be welcome, as he which comes before he be bidden; but if you had done wisely, you would have come before Christ, ere he had broached these things to the people, then if you had made this tale, and framed your matters cunningly, perhaps some credulous person would have said, This may be *Elias*. If Christ had not come when Christ came, then St. *Patrick* had been Christ. Can you not be content to think as the Apostles did? Sure it is, they knew not that any *Elias* should arise in those days, but accounted the Prophecie of *Malachy* fulfilled, when they heard Christ give sentence thereof, and they all in one spirit

spirit understood him of *John*. Furthermore all the Prophets prophesied to *John*, but after *John* we read of no Prophet, but the Ministers of the Lord. So that if you will interpret a Prophet as they were in the old law, by this sentence, you cannot be a Prophet, but if you say that place of *Matthew* is not so to be understood, then you must needs construe it thus, that all the Prophets prophesied to *John*, that is, that all, which any of the Prophets said to *Elias* they prophesied in meaning to *John*, and so *Malachy's* Prophecy is fulfilled in *John*. Thus *Matthew* construeteth himself in the next verse, saying, This *John* to whom the Prophets prophesied, is the *Elias* which was to come. Mat. 17. 19.
Mat. 11.
Luk. 17.

You grant that *John* had the spirit, the power and office of *Elias*, and that he did fulfill his duty: stand there, for in this point *Luke's* words do agree with the words of *Malachy*. Now demand I of you, whether names be any thing with God, and when the spirit prophesied a Prophet, whether he prophesied the name, or the office and the power? Christ had faith, they which do the works of *Abraham*, are children of *Abraham*, and none but they. So when *Malachy* prophesied, that *Elias* should come, he meant not that *Elias* which was taken up in a fiery Chariot, should descend again, but that one should come in the spirit and power of *Elias*, as *Luke* interpreteth the Prophet, saying, He shall go before him in the spirit and power of *Elias*. The prophetic is fulfilled, when the thing prophesied is come to pass, and that is done which was spoken. He is not a Prophet that bears the name of a Prophet, but he that hath the spirit and power, and doth the office of a Prophet. But if your name be *Elias*, why were you not so called from your birth? if you be *Elias* at all, you are *Elias* as well at one time as at another. *Elizabeth* could not chuse but call her son *John*. *Mary* was warned before she was delivered, to call her fruit *Jesus*. Your Angel speaks to none but to your self: Makes Gods Prophets in such secret? The holy Ghost lighteth upon Christ in the likenels of a Dove, that *John* might see and bear witness; *Paul* was stricken down to the ground in the sight of all his companions; a voice came from Heaven that the people heard, and *Jesus* answered, This voice was not because of me, but for your sakes; but of this Angel I may say, he which intendeth evil hateth light. But *John* said, I am not *Elias*; he said well, for *Elias* was taken up into Heaven, and nothing was prophesied to come again, but one in the spirit and power of *Elias*, (as I have proved before) and this was *John*, but he would not call himself *Elias*, nor say he came in the spirit and power of *Elias*, though God had given him both his spirit and power. This was *John's* modesty, to humble himself, as Christ advanced him; so he said, I am not a Prophet, John 8.
Luk. 1.
Luk. 9.
Act. 9.
John 11.
John 1.

Luke 1.

Heb. 11.

Mark 16.

Luke 1. 15.

Mat. 7. 22.

John 16.

Luke 11.

1 King. 22. 14.

1.

John 5.

2.

3.

and yet he was a Prophet, and more than a Prophet. Thou child (saith his Father) shalt be called a Prophet of the Highest. So little *John* respected the name of *Elias* or of a Prophet. But are the Prophets of the old Testament, or the Prophets of the New Testament to be fulfilled in our days? I thought the Prophets had determined about Christ, and that Christ had prophesied of us; thus St. *Paul* taught the *Hebrews* before *Elias* came; hold fast *Elias*, for if this be true, thy Kingdom is but short. But I come nearer unto you, do you believe, as St. *John*, as a Prophet, or an Apostle? Then you can shew me your faith by your works. These tokens, saith Christ, shall follow them that believe; They shall cast out devils in my name, they shall speak with tongues, they shall drive away Serpents; if they drink poyson, it shall not hurt them; and they shall heal the sick, by laying on their hands. If you cannot do all these, or none of these, then I may believe as well as *Elias*; shall he that is full of the Holy Ghost be unable to yield one token of faith? hold fast *Elias*. But whether you be a true Prophet or a false, yet you shall have power to cast out devils, for the false Prophets shall come unto me (saith Christ) and shall say, We have cast out devils in thy name. But if thou be but a pettifogger, and have no cunning, but set a face on things, then take heed how you adjure these spirits, lest they turn upon you again, and say, Jesus I know, and *Elias* I know, but who art thou? Truly *Elias* make account of this, that whomsoever thou serveest, the same shall pay to thee thy wages. Yet a little nearer to you, you ask your brother, as I read in a piece of a letter, under your name, If I be a false Prophet, what false doctrine have I taught? Indeed if you were the Prophet of God, the Holy Ghost should speak within you, and the spirit of truth should lead you into all truth, as it is written. And if you had the spirit of *John*, as *John* had of *Elias*, then you shall be full of the Holy Ghost from your mothers womb. The Prophet of God cannot speak, but that which God puts into his mouth; but you err, and that against God, and against his Word, and yet you ask what false doctrine have I taught? First, you call your self *Elias*, to which now I say no more, but set you the ensample of Christ, which you should follow. If I bear witness of my self, my witness is not true. You presume further, that Christ descended into Hell both in soul and body; which is so absurd, that never either Protestant or Heretick avouched; the Creed saith plainly, his body was buried, and if in this Article we do not believe truly, how say you that we are in the true religion, which are not yet come to the knowledg of our salvation? You avouch stiffly that the Patriarchs before Christ remained in Hell, where was no darkness but light; I stand not to refell absurdities, I rather look for

for your proof, than you to expect my confutation, some have said, in *Abrahams* bosom, some in *Limbo Patrum*, some in Heaven, and some in Hell; but shew me Scripture, or one Doctor, or true Professor since the world began, which ever said as *Elias* saith. Did the Angel tell you this? ask him when you talk with him again, where this delicate Hell is, and to what purpose it serveth since Christ fetched his Patriarchs forth of it. You say that Christ knew all things saving the day of the Resurrection; which will not stand with his humanity, for so he knew not all things; nor with his Deity, for so he knew the day of Resurrection, and all things else. In this point you over-shoot your self for want of learning to distinguish of the two natures in Christ, whereby I perceive there is nothing in you, but that which is of Practice, and you know no more than you have learned at School: You pervert the words of *Mat. 17*. He saith, *Elias* shall first come and restore all things: you say, *Elias* shall come and destroy all things, and so upon a false foundation you ground a busie argument to no purpose; shall this be your proceedings to falsifie the truth, to prove a lie? what doctrine is this that shall destroy all things? Antichrist is called the son of perdition, because he destroyeth others, and shall be destroyed himself. My power, saith *Paul*, is to edification, not to destruction; construe thy words wisely, for if the sheep hear his voice, they will think that the Wolf comes rather than the true Shepherd. Did *John* thy office, and did he not destroy? Had *John* thy power, and could he not destroy? In this word all thy doctrine is manifest; if *Matthew* say destroy, then *Elias* doctrine shall stand for truth; but if *Matthew* say (Restore) then *Elias* shall be content to go for a false Prophet, because thou hast changed the truth into a lie. You prophesie that your father shall be cast over into ignorance, and all that he hath shall perish. Now *Elias* expounds how he meaneth to destroy, and first he beginneth with his Father: O miserable child for whom his Father is accursed; was *John Baptists* Father cast over into ignorance? was *Mary* accursed? did their cattel perish? No, thou shalt have joy and gladness, saith *Gabriel* to *Zacharias*, *Elizabeth* was filled with the Holy Ghost, saith *Luke*; Blessed art thou among Women, saith the Angel. Is it true *Elias*? this will go hard on thy side. You would bear men in hand, that never plague, nor dearth, nor earthquake, nor waters shall touch your Country, so long as you continue amongst them. This is more than ever was granted Christ; what shall we think? they promise liberty, saith *Peter*, and they themselves are bond-servants. Ah Lord God (saith *Jeremy*) behold the Prophets say to them, ye shall not see the sword, neither shall famine come upon you, but I will give you assured peace in

4.

5.

2 Thes. 2. 3.

Gal. 1. 10.

Luke 1. 17.

6.

7.

Jer. 14. 13.

- this place. Then the Lord said unto him, they prophesie lies in my Name. I have not sent them, I spake not to them, but they prophesie unto you a false Vision; a divination, a vanity, a deceitfulness of their own heart, and they themselves shall perish by the plagues, from which they exempt their Country, without my commandment.
8. You avouch that Religion is most sincerely professed, and thoroughly purged from Ceremonies in *England*: Now I would that *Elias* were not a false Prophet. But here I descry, that *Elias* the Prophet knoweth not what is done beyond Seas. No *Elias*, *Geneva* is yet to learn of *England*. I would all the wisdom of *Elias* could move *England* to learn of her Sister *Geneva*, then should we have more Religion, and less Ceremonies.
9. You pretend that *Calvin* was a good man, and yet in your Article of Christs descent, you make him a plain reprobate, for he never believed as *Elias* doth. You term your three apparitions, visions; and yet you do say they were true; wherein you will beguile your self, because you go further than your knowledg; you know not what a vision meaneth; but read, and you shall find that Visions are false. Though *Elias* make a mingle mangle of truths, and seemings together, as though you could dream and be awake; either all must be a vision, or part of a vision, all truth or no truth. You say, your soul was taken from your body, indeed
10. Saint *Paul* durst not say so, lest any man should think of him, above that which he did see him to be, and that he heard of him; but *Elias* had need speak for himself, for no man will speak for him. But Christ saith, the word which I speak is not mine, but the Fathers which sent me. Mark the strong reasons of our new Prophet, he proves not as we do, by *Scriptum est*; but doth speak as one that hath some authority, *ipse dixit*: for how would you have him prove else that he walked upon the Clouds, and that the roof opened to let forth his soul? I fear his time is not yet come to prove this by *Scriptum est*. But what saith *Paul*? Say I these things of my self? saith not the Law the same also? This geer will not hold, *Elias*, you did not look well at the knitting, how these things would agree.
11. *Paul* refraineth to glory of himself, because men should not account him above that, which they saw in him; *Elias* boasteth himself of secret visions, because he would that men should account of him above that which they see in him to be, Christ would not be known before his time, *Elias* will be a Prophet before he can prophesie. Be ye followers of me, saith *Paul*, and look on them that
12. walk so, as ye have us for an example. Therefore fashion thy self to *Paul*, and we will look on thee; for he that commendeth himself is not allowed, but he whom the Lord commendeth. Is this man likely
- Act. 12.
- 11.
- 2 Cor. 12. 11.
- John 14.
- 2 Cor. 12. 6.
- 12.
- Mat. 16. 12.
- 1 Cor. 11. 28.

likely to have revelations, which cannot reveal any more unto us than we know? God did bear witness unto the doctrine of the Apostles, with signes and wonders, divers miracles and gifts of the Holy Ghost. Is *Elias* also among the Apostles? Well, he is the least of the Apostles, we will not look for wonders, we will crave but truth. Heb. 2.

The Prophet which speaketh a word which I have not spoken, shall die; and if thou think in thy heart, how shall we know the word which the Lord hath not spoken? mark if the thing be not, nor come to pass, then the Lord hath not spoken, but presumption. Deut. 18. 20..

Is it come to pass that the word of *Matthew*, Restore, is turned to destroy? Is it come to pass, that *England* is before *Geneva* in sincere profession? we see (alas) it is not so; therefore we know the Lord hath not spoken to this man, but he speaketh of himself, therefore thou shalt not be afraid of him, saith God. You were sick as nature inclined, and you say that the Angel prophesied you should be a Leper; you were bound Frentise as others be, and you say the Angel prophesied you should be a bond-man; your Country hath done well, as many moe, and you say the Angel prophesied it should fare well for your sake. This is to prophesie of the weather, when the time is past. Who cannot have enough of such Angels, if men would believe them? yet *Hanno* wrought with more credit than this, he taught birds to sing, *Hanno is a God*, and when they had learned their lesson, he lets them fly in the air, and wheresoever they came they cried, *Hanno is a God*. This had some miracle in it, but *Elias* will face us out with a card of ten.

This is but a young Devil. You affirm, that at the desire of the proud, *Elias* is beheaded; this is propheticall indeed, it passeth my understanding. The spirit of truth speaketh plainly to edifie in truth, and giveth understanding to the simple, but the spirit of Satan leadeth mens minds to construe his saying as they list, that under ambiguous words he might sow erroneous opinions, and contention amongst men. These are the wells without water, or those which be deep that men can draw no water out of them. This sentence cannot be verified, unless you make *John*, *Elias*; and so we receive your *Submittimus*; see how Satan shall be taken in his own snares. You demand confidently, if I be a false Prophet, what evil have ever I done? or where is the person that can accuse me of sin? Christ might very well say so, which had power and reigned over sin; but *Elias* is a man subject to infirmities, as we are, so saith *James*; But was there any Prophet or Apostle whom man could not accuse of sin? O *Solomon*, thou wast not the wisest man, if a child be wiser than thou! O *David*, thou wast not a man after Gods own heart, if thy heart were. Psal. 1. 190.
2 Pet.
James 5.

Psal. 89.

Mat. 23:27.

2 Cor. 11. 14.

Act. 16.

Phil. 1. 15.

Gal. 2. 18.

not as pure, and thy life as holy as a simple Prentise's; if no man rebuke thee of sin, thou hast no faithful friend; if no man could accuse thee before, now I accuse thee of sin, thou hast made thy self wiser than the wisest, and thou hast said, I am purer than he which is a man after Gods own heart. Wo be to that holiness which leadeth in hypocrisie unto damnation. Indeed I hear well of your conversation towards all men, and I am heartily sorry that such a good name should impart credit unto a false doctrine. I lament that the wisdom of the flesh should be readier to godly works, than the wisdom of the spirit. It may pity a good heart that a body so well mortified from sin, should not have a spirit fitted unto it. But what do you think of these false Prophets? Shall they not make a shew of godliness? Shall they not set forth a kind of good works (as the *Papists* do to merit heaven?) yea, no doubt, else Christ would never have said, They shall be able (if it were possible) to seduce the Elect. Satan himself is transformed into an Angel of light, therefore it is no great thing if his Ministers be transformed into the Ministers of righteousness. The Damsel cried after *Paul* and *Barnabas*, These men are the servants of the most high God, which shew unto us the way of salvation, and yet she had a foul spirit; *Judas* kissed, and yet he betrayed; *Pilate* washed his hands, and yet he was guilty; Satan alledged Scripture, and yet he was but a devil; some preach Christ of envy and strife, and some of good will, saith *Paul*. If the false Prophets rise not in these days, when shall they come? if they confess not many truths, how shall their lies be credited? if they make not a shew of good works, how shall they be held for Prophets? Whatsoever thou art, *Elias*; the false Prophets shall come daily, they shall come in sheeps clothing, and they shall call themselves great men; and they shall speak strange words, they shall work wonderful things, and they shall seem holy amongst men, and shall deceive many, but the end shall try them. *Judas* received thirty pieces, but after he cast them down. Thou maist win glory among some, but when desperation shall see from whence his torments came, then they shall cry, Wo unto that Prophet, Wo unto that Prophet. Cast down those thirty pieces, if thou be not a child of perdition as *Judas* was, cast down thy false name, cast down all which thou hopest to gain by that cursed spirit; dost thou not know that he is a lyer? what dost thou look for at his hand? build again the things that thou hast destroyed, then *Saul* shall be called *Paul*; if it be such a glory to be called a false Prophet, why dost thou call thy self a true Prophet, and detract from thy praise? if thou hast not thy reward here, where wilt thou call for it? is the Dragon become so familiar? is hell-fire become so tolerable, that any man should look for ease with the devil, and make his pastime to lead a number after him into hell?

Truly

Truly *Elias*, thou canst not seduce the Elect, for their names are John 10. written in the book of Life, and the Lord hath promised, no man shall pluck them out of my hands. Alas, wilt thou lose thy self, to lose those that are the children of perdition already? This is a strong delusion; yet a little nearer to thee, and if thou canst suffer me, even to thy heart, thou art *Elias*, and thou must preach, wilt thou teach a new doctrine? accursed be that man; wilt thou teach the Gal. 1. truth? thou sayest we know that already; but yet thou wilt labour with us, and preach together. It is spoken like a friend, why then canst thou not joyn thy self with the Disciples? Why doth not the spirit put into their hearts to receive thee? if God had sent thee to us, no doubt he would have sent us to thee, that as many as be elected, might believe; for so did the *Jews* when *Peter* came; and so Act. 1. did the Gentiles where *Paul* preached; and as the Angel warned *Peter* to come, so he warned *Cornelius* to send. Surely the Lord Act. 10. will do nothing, but he revealeth his secrets to his servants and Pro- Amos 3. 7. phets. Amongst the people some said he is *Elias*, some *John Baptist*, Mat. 16. some a Prophet; but the Disciples had him strait before he told them, Thou art the son of the living God. For the Spirits of the Prophets are I Cor. 14. subject to the Prophets; so saith *Paul* which had the Spirit of God. My sheep know my voice, (saith Christ) but a stranger they will not follow. John 10. What Prophet is he that the spirit brooketh not, and the elect do not believe? It is I, saith *Elias*, and none else; God grant that never false Prophet find no more credit.

But you pretend your time is not yet come, &c. Nay, *Elias*, your time is past, you were filled with the Holy Ghost from your Mothers Mat. 17. 12. womb, and do ye not believe, or is not your time yet come, where- Luke 1. in men shall believe you? Why then do you speak for credit before your time? or why do you bid us believe you; I am weary of these tales, and have been too long in-reproving that spirit, which I trust no brother will believe; Mark therefore, you shall hear, in a word, all which I have spoken; you which bear witness of your self, which have done nothing wonderful, which speak like other men, which cannot answer in disputation, of whom no Disciple beareth witness, of whom no Prophet hath prophesied, whom no Brother hath received, which are not in the number of all the tokens; which come without your Wedding-garment, which prophesie not according to the faith, which lead us from our belief, which make the Son of man a lyer, which construe the simplicity of the Apostle, in parables, and figures, which confess the Scribes, and deny Christ, which presume Christ did not respect the Prophecie, which come before you be bidden, which come in at the wrong door, which come to prophesie when the Prophets are gone, which think not as the Apostles did, which understand not Christ as his Disciples, which make

The Lost Sheep is found.

make the Spirit prophesie names, which were not called *Elias* from your birth, whose Angel speaks to none but your self, which claim your calling from the Prophecie of the old Testament fulfilled before Christ, which have not the tokens which follow them that believe, which come to destroy, whose father is accursed, which privileged your Country above all the promises that were granted to Christ, which teach false Doctrine, which pervert the Text of the Scripture, which prophecie of things when they are past, which speak darkly to divers senses, which cast your selves in your own sayings, which proclaim, Who can accuse me of sin, which glory of your self above that which all men see in you, which will be wiser than the wisest, and more righteous than he which is a chosen man after Gods own heart, which rise in these suspicious days, which make a shew of holiness, which confess truths to infer lies, which cannot joyn your self to the Disciples; what are you a true Prophet or a false? If these be the marks of a true Prophet, how shall we try spirits of Satan? Our Religion taketh these for the marks of a false Prophet. *Elias* saith, we believe the truth; therefore he which takes *Elias* with all these marks for a true Prophet, by *Elias* own sentence is in a wrong belief. *Let us therefore keep the profession of our hope without wavering, for he is faithful that promised. Be not suddenly moved from your mind, nor troubled neither by spirit, neither by word, neither by letter, as it were from us. If a dreamer or Prophet rise amongst you, and give you a sign or wonder, and the same sign come to pass, and he notwithstanding say, let us go another way; ye shall not hearken unto his words; for the Lord proveth you, to know whether you will love him with all your heart.* The Prophet at whom *Jeroboam* stretched out his hand, was charged by word from heaven, neither to eat nor to drink, nor turn again the same way he came; but when he was gone, a man of *Bethel* over-took him, and said, *I am a Prophet also as thou art, and an Angel spake unto me, bring him again to thy house, and let him eat and drink with thee, but he lied unto him, yet he went with him, and did eat; but as they sate at the Table, the Lord spake to the man of Bethel, Because thou hast not done as the Lord commanded thee, but turned again and eaten, thou shalt not come home to be buried with thy Fathers. And as he was gone, a Lion met him by the way, and slew him.* God spake once to *Balaam*, but *Balaam* besought God to speak unto him again, and so the foolish Prophet was rebuked of his As, because he tempted God to alter his Commandment. How long look we after deceitful signs? How long halt we between two opinions? If the Apostles speak the truth, believe them, if *Elias* speak the truth, hear him; a Prentice in *Mansfield* calleth himself *Elias*; but *Thomas* will not believe, how shall *Thomas* be made to believe? Put to thy hand *Thomas*, and feel my wound.

Heb. 10. 23.
2 Thes. 2. 2.

Deut. 13. 1.

1 King. 13.

1 King. 18.

The Lost Sheep is found.

41

wound. So shew me thy testimony *Elias*, let me feel your heart, let me see your works, let me hear your faith, your wisdom your knowledge, and what you can foretell to come; If you will not come to this reckoning, then I say no more, but warn all men to beware. If I had not known the truth, I would have thought this man had spoken truth.

God is my witness, I have suffered the Spirit to speak unto thee, because I seek thy conversion; but if thou wilt not return, while mercy is ready, I bring thee sorrowful tidings, when Satan shall not help thee, the rack must prove this doctrine; Wilt thou heap God and the Devil, and Man upon thee all at once? O wretched creature, and miserable Prophet! Who is able to sustain? *My Son*, (saith *Solomon*) *if thy heart be wise, my heart shall rejoyce, and I will be glad over thee*; so I, which have gone thus far to bring thee unto Christ, if thy portion be amongst the righteous, and thou hast an hour yet wherein thou shalt be called, if thou canst go with me, and it may please the Divine Providence to call thee at my voice: I will sing praises, I will give thanks, I will say unto my soul in all her troubles, Rejoyce my soul, remember since thou prayedst for *Elias*, and the Lord heard thee out of his holy Sanctuary, and thy conversion shall not be hid from *Israel*: pity thy self before the day of payment, and always remember the sentence of *Gamaliel*, which never lighted false: *Act. 5. 31.* If thou be not of God, thou shalt come to nought, and thy end shall be worse than thy beginning.

The word that I have spoken, the same shall judg you in the last day. *Joh. 12. 48.*

F I N I S.

*Questions gathered out of his own Confession, by
Henry Smith, which are yet unanswered.*

WHether you are sure you shall live these three years, because you say, after three years you must preach?
Whether may a man expect Visions from God, because you say, for these three years you are to look for more Visions?

Whether shall you be able at any time to interpret the truth of the Scripture in all places without error, better than all the Doctors?

One of your sentences saith, you shall live chaste in Wedlock; when must you take a Wife? and why should you not rather continue single?

Whether there hath been neither Pestilence, nor Dearth, nor War, nor Earth-quake in your Country these five years, nor shall be any time of your continuance there, because the Angel so promised? Is this more than ever was granted to Christ?

What Bible or Translation mean you, when you say, this Bible is truly translated?

Whether it be necessary to Salvation, to believe all the articles of the Creed?

Whether any man since the Apostles, did stand so right in the whole doctrine of the Scripture, that he did hold and believe the true interpretation of all the words and sayings through all the Prophets and Apostles in all the Bible?

Whether Predestination, Election, &c. are to be preached unto Lay-men? What free-will had *Adam*? And what free-will remaineth unto us?

What Scriptures are Canonical, and which are not Canonical?

Whether a man may marry his Child with a *Papist*, or other Heretick, hoping to convert him?

Whether Ministers should have livings or stipends?

Whether in some cases, a Minister may not be non-resident?

Whether Hereticks, living to themselves, without corrupting others are to be punished with death?

Whether Satan knoweth the inward thoughts, further than by the outward habit of the body, and whether he can read and say, *Verbum caro factum est*?

Whether Christ was, or is, or shall be known, and preached unto all Nations of the World?

Where

Where is hell? and what shall be the manner of punishment there to the reprobate?

What think you of the Antipodes, and those monstrous people which live in *Asia*, and of monsters in general?

What think you of that saying of Christ, This day shalt thou be with me in Paradise? what kind of place is this, and where, and to what purpose now it serveth? and whether it was a material Apple that *Adam* did eat?

How esteem you of Astronomy, Physiognomy, Palmistry, casting of a figure, of Musick in the Church? &c.

What think you of our Common-prayer book and Litany?

What esteem you of Fairies, Hobgoblins, &c. Whether their money be true, and how they have it?

Whether should one meaning to be a Preacher, first study the Arts, or else study nothing but Divinity, as you have done?

Whether the Font, Surpless, Caps, Tippetts, Bells, Holy-days, Fasting-days, and such like Ceremonies, are better observed, or omitted?

Whether they which are called *Protestants*, or those whom we call *Puritans*, be of the purest religion, and most reformed to the Primitive Church?

What is meant by the Prison in *Peter*, whether Christ descended in spirit?

Whether our joys in Heaven shall be, to all equal, and the torments in hell, to every one alike? and whether we shall see, and know one another?

Where was the soul of *Lazarus*, while his body was in the grave?

Whether *Elizans* cursing the little Children, did not sin.

At what age and stature shall all rise in the Resurrection? and whether the wounds and scars shall remain in our bodies glorified.

What think ye of the Scribes in the third of *Mark*, that said, Christ had an unclean spirit, and casted out devils by *Beelzebub*, did they sin against the Holy Ghost?

Whether Images be in no respect tolerable, and whether a man remembering Christ by seeing the Cross, doth sin.

Which is the greatest sin that reigneth this day in *England*?

How is the soul created in man, and when it cometh, and how, or in what part it is placed in the body?

In what estate shall the Sun, and Moon, the Heavens, and Elements be after the last day, when there shall be no creature upon earth?

What think you of Plays, and representing Divine Matters, as in Pageants?

Whether all things amongst the faithful Christians ought to be common? *Act. 4. 32.*

What do you think concerning the Bishopping of Children ?
 What City is described of *John* in the seventh of his Revelation ?
 Whether did the Apostles know sufficiently their salvation, before
 Christ died and rose again ?

Answered to every point, or yield.

Henry Smith of Husbands Borewell, *at the commandment of the right
 Worshipful his Uncle, Master Brian Cave, High Sheriff of Leicester-
 shire.*

FINIS:

G O D ' S
ARROVV
AGAINST
ATHEISTS.

By HENRY SMITH.



LONDON,

Printed by *A. M.* for *Edward Brewster*, at
the *Crane* in *St. Pauls-Church-yard*, and
John Wright in *Little-Britain*, 1673.

GOD

FOR

AC

AT

1875



A Table of such Chapters, as are handled in this Book following.

IN the first Chapter, is contained the absurdity of Atheism and Irreligion, with the confutation thereof.

In the second and third Chapter, the Christian Religion is approved to be the only true Religion, against the Gentiles and all the Infidels in the world.

In the fourth Chapter, the Religion of Mahomet is confuted.

In the fifth Chapter, the Church of Rome is disproved to be the true Church of God.

In the sixth Chapter, the Brownists and Barrowists, with their detestable Schismes are confuted, and our Church approved to be the only true Church of God.



TABLE OF THE
COUNTRIES OF THE
MIDDLE EAST
AND THE
INDIAN OCEAN

THE
MIDDLE EAST
AND THE
INDIAN OCEAN

THE
MIDDLE EAST
AND THE
INDIAN OCEAN

THE
MIDDLE EAST
AND THE
INDIAN OCEAN



Gods Arrow

A G A I N S T

ATHEISM and IRRELIGION.

CHAP. I.

That there is a God, and that he ought to be Worshipped.



Theism and Irreligion was ever odious even among ^{1 Arg.} the Heathen themselves; insomuch as that *Protagoras*, for that he doubted whether there were any ^{Consent of the Heathen, and confession of all Nations.} God or no, was by the *Athenians* banished out of their Country. *Diagoras* was such a notorious Infidel, that he held there was no God; him, and all such like Atheists the very Heathens have abhorred and detested, as being more like rude beasts, than reasonable men. For *Cicero*, the Heathen Philosopher doth condemn them all; and further saith, *There was never any Nation so savage, or people so barbarous, but always confessed that there was a God?* ^{cicero lib. de natura Deor.} whereunto they were led even by the light of nature, and natural instinct. For, the very same is confirmed by the common use of all ^{2. Arg.} Heathens, in lifting up their eyes and hands to heaven, in any sudden ^{Instinct of Nature.} distress that cometh upon them. Yea, by experience of all ages it hath been proved that Atheists themselves, that is, such as in their ^{Textul. in Apolog.} health and prosperity, for more liberty of sinning, would strive against the being of a God, when they came to die or fall into great misery, they of all others would shew themselves most fearful of this

Seneca Lib. 1.
de Ira.

3. Arg.
Confession and
experience of A-
theists themselves

Sueton. in Cal.
1. 51. Dion. in
Caligula.

this God, as *Seneca* himself declareth; insomuch as *Zeno* the Philosopher was wont to say, that it seemed to him a more substantial proof of this matter, to hear an Atheist at his dying day, preach God (*when he asked God and all the world forgiveness*) than to hear all the Philosophers in the world dispute the point. For that at this instant of death and misery, it is like that such do speak in earnest and sobriety of spirit, who before in their wantonness impugned God. It is remembred of *Cajus Caligula* (that wicked and incestuous Emperour) that he was a notable scorner and contemner of God, and made no reckoning of any other to be God but himself; yet this abominable and wicked Atheist, as God left him not unpunished, (for by his just judgment he was slain by some of his own officers); so whilst he lived, he was wont (as the Historiographers report of him) at the terrible thundering and lightning, not only to cover his head, but also to get himself under his bed, and there to hide himself for fear. Whence I pray you, came this fear upon him; but that his own Conscience did tell him (howsoever in words perchance he would not affirm so much) that there was a God in Heaven, able to quail and cast down his pride and all the Emperours of the world, if he listed, whose thunderbolts were so terrible as that justly by his own example he shewed, he was to be feared of all the world? And hereof it is that some say, that God is called *Demos*, of the Greek word, *Theos*, which signifieth fear, because the fear of him is planted and ingrafted in the very natures and conscience of all reasonable Creatures, yea even in the conscience of the greatest contemners, and rankest Atheists of the world; who, say what they list, and do what they list, yet shall they never be able to root out this impression; namely, that there is a God, whose fear is ingraven in the hearts of all men. And whence, I pray you cometh shame in men after an offence committed. Or why should men (by natural instinct) put a difference between vertue and vice, good and evil, if there were not a God, who because he loved the one, and hated the other, hath written that difference in every mans heart? Therefore conclude, that every mans knowledg, conscience, and feeling, is instead of a thousand witnesses to convince him (whosoever he be) that there is a God which is to be feared, which hateth iniquity and wicked ways, and which in time of trouble and deep distress is to be sought unto for refuge and relief, as the acts of the very Heathen themselves do plainly demonstrate.

4. Arg.
Difference and
conscience of
good and evil.

5. Arg.
The Creation of
the World.

2. Moreover, as God is to be felt sensibly in every mans conscience, so is he to be seen visibly (if I may so speak) in the Creation of the World, and of all things therein contained; for that this World had a beginning, all the excellent Philosophers that ever were, have agreed, except *Aristotle* for a time, who held a fancy, that
this

this World had no beginning, but was from all Eternity; but at last in his old age, he confessed and held the contrary, in his Book *De mundo*, which he wrote to King *Alexander*, (which Book *Justin Martyr* esteemed greatly, and called it the Epitome of all *Aristotle's* true Philosophy.) This then being so, that the World had a beginning, it must needs follow, that it had an efficient cause or maker thereof. I demand then, who it was that made it? If you say it made it self, it is absurd; for how could it make it self before it self was made, and when it had no being at all? If you say that something within the World made the World, that is, that some one part of the World made the whole, that is more absurd; for it is as much as if a man should say that the finger (and this before it was a finger or part of the body) did make the whole body. Wherefore it may be convinced by force of this argument (which is plainly demonstrative) that a greater and more excellent thing than is the whole World put together; yea, that something which was before Heaven and Earth were made, was and must needs be the maker and framer of this World; and this can be nothing else but *God the Creator of all things*, who was before all his *Creatures*, and is termed in the sacred writings, *Alpha* and *Omega*, the first and the last, for that he only was without beginning himself, and shall be and remain without ending. For he is eternal, being the *Primus Motor*, and the only *Almighty Creator of all things*. So true it is which *Paul* the Apostle doth testifie, when he saith, *that the invisible things of God, (that is, his eternal power and divine Essence) are seen perfectly in the Creation of the world, being perceived by his works which he hath made.* If therefore men would but cast up their eyes to Heaven, and from thence look down again upon the Earth, and so behold the excellent beauty and building of this World, they cannot be so sottish or dull conceited, but they must know there was and is a God which was the maker of them; and be moved in some sort to glorifie so incomparable and excellent a Creator. Yea, the Poets and others have affirmed of God, that he is *Pater hominum*, the Father of men, to shew that men have their Original and Creation from Him; so that if we should draw our eyes from the beholding of the great World, and consider but man (who for his beauty and excellency is called in Greek *Microcosmos*, the little World) still we shall be enforced to acknowledg God the Author of us, *the Father and Creator of us*. So true is that which *Paul* the Apostle noteth out of the Poet *Aratus*, which saith that *Ejus progenies sumus*; We are the issue or off-spring of God. And as true it is, which he further saith in that place, that in *him we live, move, and have our being*. And therefore we owe all dutiful obedience and subjection unto him, which duty and nature commands us to perform

Vide Plutarch. de placit. philosoph. Aristot. lib. 8. Aristot. lib. 8. de mundo, & vide Plot. l. de mundo Justin. in Apot.

Rom. i. 20.

Act. 17. 29.

form in regard of our Creation. For the Son honoureth his Father by natural duty, and all men are naturally carryed to be grateful to their founders to whom they are specially bound, and whom they ought not to forget, neither will, except they be extream unthankful and dissolute.

6. Arg.

The mercies and
blessings of God
Heb. 11. 2.
Gen. 1.

Act. 14. 17.

Mat. 19. 17.
Jam. 1. 17.
Rom. 9. 16.

7. Arg.
The judgments
of God.

3. Not only the Creation of the World, and of all things therein contained, doth proclaim that there is a God, who is to be honoured for his infinite extended authority and Almighty power (for he made all things of nothing, only he spake the word, and they were created,) but his daily blessings and benefits sent down upon the earth, do shew also *there is a God*, which is provident, and hath care of men, and therefore of men to be praised, thanked, and glorified for ever.) For true it is which Saint Paul saith in this behalf, that *God left not himself without witness, when he bestowed benefits from heaven, giving unto us rain, and seasonable weather, and filling our hearts with meat and gladness.* By means of these and all other his blessings, men might, and still may daily be induced not only to believe that there is a God from whom they receive all these, but also to acknowledg and attribute all praise and thanksgiving unto him, as to their first principal and special benefactor. For the Ox doth know his owner, and the Ass his Master, feeder, and maintainer. And therefore how can it be but reasonable men should much more know God, not only their first founder and Creator, but their daily feeder, preserver, keeper and upholder? For so oft as they think upon these things, and see and have them, they cannot chuse but be put in mind of God the sender and author of them all, and be moved with a grateful mind towards him: And hereof is it that he is called, *Deus, à dando, Of giving.* And in *English* we call God *quasi Good*, because he is only and perfectly good of himself alone, and the giver of all goodness, and of all good gifts and blessings unto others; from whom, as from the fountain, all benefits whatsoever do come, descend, flow, and be derived unto them.

4. I might here show how God is also known to the World by his Judgments upon wicked and unrighteous people, whom divers times he maketh visible examples of his severity and justice (if men did well consider them); for hereby also hath God manifested himself, as Paul the Apostle teacheth. These premises, I trust, may suffice, (if there were no more to be said); for by them we may easily see and prove, that there is a God which created the World, and all things therein; which preserveth and upholdeth the same with his mighty puissance, supporteth the Earth, and all the Creatures thereof with his providence and helping hand. Yea, besides the Heavens and the Earth, which are the work of his hands, every

every mans own conscience doth plentifully teach (as I said before) *That there is a God which is to be feared.* For howsoever many a man that hath spent his life in a wicked way, and most damnable course, could wish in his heart there were no God, because he seeth God no otherwise than in his vengeance; yea, howsoever many a wicked person doth sooth himself in his wickedness, and flatteringly say unto himself (like the fool in the *Psalms*) *There is no God;* yet at other times his own Conscience will so provoke him, and enforce this matter, (*that there is a God*) *that with horror and dread of him,* it will make him quake, fear and tremble; for the fear of him is so deeply printed in the natures of all men, as that it is impossible to shake it off. And which (is more) a kind of devotion to worship him, being the Creator and preserver of men, and of all things else, and the provident father of all, is planted, and inseparably fixed in the hearts of all men; though all men of all Nations know not how to worship him aright, and in such sort as he requireth. This is manifest by the examples of all Nations and people in the World, who all have some one kind of Religion or other, though all find not the right Religion. All be devoted to the Worship of God, howsoever all do not find out the true God, nor his right manner of Worship, but worship him according to the devices of their own brain. Considering then that there is no Nation under the Sun so barbarous (nor ever was) but aimed at the Worship of God, and either worshipped him, or something else in his place; it appeareth to be a most vain and foolish conceit which Atheists sometimes utter; namely, that Religion is nothing else but a matter of policy, or a politick device of humane invention; for it is evident, that religious affection to worship God is naturally seated, (and ever was) in the hearts of all men; and the conscience of every man, even of the greatest scorner and contemner of God, which sometimes trembleth before his Judgment seat, doth abundantly testifie, that a religious devotion of fear towards God is bred and born with every man, and therefore it cannot be any policy of humane invention; in as much as if there were no laws of men, yet this religious affection to worship God, and the fear of him, would and doth remain written by the finger of God, in the hearts and consciences of all men living, how rude, savage or barbarous soever they be. What law of men, I pray, was there, to make *Caligula* the Emperour, when he heard the terrible thundering in the air, and saw the flashing flames of lightening about him, to run under his bed, and to hide himself for fear of this terrible and great God; or what maketh the rankest Atheist in the world in the like case, and at the like tempest to do the like? Or what made the Heathens in any dangerous or sudden distress to lift up their eyes or hands to Heaven, mightily to fear and to be astonished?

nished? None can say it is the law of men, for no law of men doth inforce this attempt. But it is a natural instinct of the *fear of God*, (whom he hath offended, and whose vengeance he dreadeth, and from whom he thinketh succour may come) seated in all mens hearts even from their Nativity, which doth make him to fear, and cause him to seek to God for refuge. Let this therefore remain firm and most undoubted. *That the fear of the great God, and a religious disposition to worship the same God, is not inforced by the laws of men, but naturally sown in the hearts of all men*, though all find not out, nor observe the right Religion. Let us therefore now seek and search out which is *the true Religion*, which is acceptable to God, and which is without wavering and doubting, is to be observed of men. For all Nations and people have a kind of Religion (as I said before) but all have not the true and right Religion.

CHAP. II.

Wherein, and in the next Chapter is shewed that the Christian Religion, is the only true Religion in the world, and wherewith only God is pleased.

IN ancient times all the World was divided and distinguished into *Jews* and *Gentiles*; and this distinction doth, and may still remain among us; if therefore I can prove the truth of this our Christian Religion against both *Jews* and *Gentiles*, I shall then prove it against all the world. In this Chapter I will first prove it against the *Jews*, and in the next against the *Gentiles*. Concerning the *Jews*, they will easily grant our Religion to be the true Religion, if we can prove Jesus Christ (whom we believe to be that *Messias*) which was foretold by their Prophets, being the true and undoubted Prophets of God. And this we are sure may easily be proved; and therefore in vain do the *Jews* look for any other *Messias*, than he that is already come, namely, *Jesus Christ our Mediator, Saviour and Redeemer, in whom God his Father is well pleased, and for whose sake (if we believe in him) he will not be offended with us, but be reconciled to us and save us*. Whatsoever was foretold to belong unto their *Messias*, is fully performed, and perfectly accomplished in our Jesus Christ, and in no other; and therefore our Jesus was and is the true *Messias*, and no other. Let us herein consider the marks of the *Messias*, whereby he might be known; and so shall we see that our Saviour Jesus Christ is the only true *Messias*, and none but he.

Christian religion proved to be the true religion against the Jews: because Christ is the Messiah.

Christ the true Messiah. The general and main argument.

*Psal. 118. 22.
Isaiah 6.
Deut. 28.*

1. One mark for us to know the *Messias* by, is, that when he came, he should not be known or acknowledged to be the *Messias*, but should be rejected and refused of the *Jewish Nation*, to the end he might

might be put to death amongst them, according to the fore ap- pointment and determinate counsel of God; for had they received him for the *Messias*, they would never have used him so shamefully as they did, neither should he then have been slain amongst them, as was foretold he should. This then being one mark of the *Messias*, that he should be refused for the *Messias* of the *Jewish* Nation, and of the chiefest rulers amongst them, is a great confirmation of our faith, in as much as it is found fully performed in our Saviour Jesus Christ, whom they scorned, rejected, condemned, and put to death. And therefore, if the *Jewish* Nation had received our Jesus for the *Messias*, it had been an undoubted argument that he had not been the right *Messias*; so on the other side, because they did refuse him, it is a very strong perswasion to us, that he was, and is the very true *Messias* indeed. In vain therefore it is, if any do look for such a *Messias* as should be wholly received of the *Jewish* Nation; for none such was promised, yea it was foretold (contrariwise) that he should be refused of them, as our Jesus was; that so he might be made an offering for sin, according to the pre-ordination of God.

2. It was foretold of the *Messias*, that he should be born of a Virgin, *Isa.* 7. 14. That the place of his birth, should be *Bethlehem*, *Mich.* 5. 1. That at his birth all the Infants round about *Bethlehem* should be slain for his sake, *Jer.* 31. 15. That the Kings of the earth should come and adore him, and offer gold and other gifts unto him, *Psal.* 71. 10. That he should be presented in the Temple of *Jerusalem*, for the greater glory of the second Temple, *Mil.* 3. 1. That he should fly into *Egypt*, and be recalled thence again, *Hos.* 11. 2. That a Star should appear at his birth, to notifie his coming into the world, *Numb.* 24. That *John Baptist* (who came in the spirit and power of *Elias*, and therefore was called *Elias*, *Luk.* 1. 17. *Mat.* 11. 10, 14.) should be the Messenger to go before him, and to prepare the way, and to cry in the desert, *Mal.* 3. 1. *Mir.* 1. 2. *Isa.* 43. After this, that he should begin his own preaching with all humility, quietness, and clemency of spirit, *Isa.* 42. 2. That he should be poor, abject, and of no reputation in this world, *Isa.* 53. *Dan.* 9. *Zach.* 9. *Jer.* 14. That he should do strange Miracles, and heal all Diseases, *Isa.* 61. 1. That he should die and be slain for the sins of his people, *Dan.* 9. *Isa.* 53. That he should be betrayed by one that put his hand in the dish with him, and was his own Disciple, *Psal.* 41. vers. 9. and *Psal.* 55. vers. 13, 14. That he should be sold for thirty pieces of silver, *Zach.* 11. vers. 12. That with those thirty pieces, there should be bought afterwards a field of potsheards, *Jer.* 30. That he should ride into *Jerusalem*, upon an Ass before his Passion, *Zach.* 9. 9. That the *Jews* should beat and buffet his face, and defile the same with spitting

Isa. 55.
Isa. 53.
Dan. 9.
The first proof
that Christ was
the *Messias*.

1 Many other
2 particular
3 proofs.

4.

5.

6.

7.

8.

9.

10.

11.

12.

13.

14.

15.

16.

17.

18. spitting upon it, *Isa.* 50. 6. That they should whip his body before
 19. they put him to death, *Isa.* 53. 2. *Psal.* 37. 18. That they should
 20. put him to death among thieves and malefactors, *Isa.* 53. 12. That
 they should give him Vinegar to drink, divide his Apparel, and
 21. cast lots for his upper garment, *Psal.* 68. 22. and *Psal.* 22. 11. That
 the manner of his death should be Crucifixion, that is, nailing of his
 22. hands and his feet upon the Cross, *Psal.* 22. 16. *Zach.* 12. That his
 23. side should be pierced, and that they should look upon him when
 they had so pierced him, *Zach.* 12. That he should rise again from
 24. death the third day, *Psal.* 16. 10. *Hos.* 6. 3. That he should ascend
 into Heaven, and sit at the right hand of his Father (in glory and
 royalty, and like a conquering potentate over-ruling all), *Psal.* 101.
 1, 2. All these things and whatsoever else belonging to the *Messias*,
 are found perfectly fulfilled in Jesus Christ, and in no other. And
 therefore he alone and no other is the true *Messias*.

3. Hitherto have I spoken of such circumstances and accidents, as
 did belong unto the *Messias*, concerning his Incarnation, Birth, Life,
 Death, Burial, Resurrection, and Ascension into Heaven, and there
 sitting at the right hand of his Father; and also of his rejection by
Jews, and the *Jewish* Nation; which things albeit they be very
 wonderful, and sufficient to establish any mans belief in Christ Jesus
 our Lord, in whom only they are found faithfully fulfilled; yet if
 we shall consider withal, *the time of the Messias, his appearing*, and
 when he should come into the world, our faith will be so much the
 more confirmed towards him.

Dan. 2. 39, 44.
 Another argu-
 ment from the
 time of Christs
 coming.

Daniel the Prophet of God (who lived in the time of the first Mo-
 narchy) foretold that there should be three Monarchies more, and the
 last of these four Monarchies greatest of all. And that in the days
 of this fourth and last Monarchy (which was the *Roman* Monarchy
 or Empire) the eternal King or *Messias* should come, and build up
 Gods Kingdom throughout all the world. And this hapned accord-
 ingly; for Jesus came, and was born in the fourth Monarchy (which
 was the *Roman*) namely, in the days of *Augustus* the *Roman* Empe-
 rour. But yet let us go more strictly to the matter.

The Temple of *Jerusalem* (as all men know) was builded twice;
 first by King *Solomon*, which lasted about 440. years, and then was
 destroyed by *Nebuchadnezzar* King of *Babylon*, wherefore about se-
 venty years after, it was builded again by *Zorobabel*, who reduced
 the *Jews* from their Captivity. But this second Temple, for pomp
 and riches of the material building, was nothing like unto the first,
 (which the old men in the Book of *Esdra*s, do testifie by their weep-
 ing, when they saw this second, and remembered the first, and which
Haggens the Prophet doth expressly testifie.) And yet saith God by his
 Prophet *Haggens* in the same place, that after a while, the *Desired of*
all

1 *Esd.* 3.
Hag. 2. 4.
Hag. 2. 5, 6, 7, 8,
 9, 10.

all Nations shall come, and then should that second House or Temple be filled with glory, and that greater should be the glory of this last house, than of the first. Which Prophecie was fulfilled by the coming of our Saviour Jesus Christ into this second Temple; which being personally done, was of far greater dignity, and more glory thereunto, than any dignity whatsoever, was found in the first Temple builded by Solomon. It is therefore manifest that the *Desired of all Nations*, that is, the *Messias* should come whilst the second Temple stood. Dan. 9. 26. And so doth Daniel also shew, that the second Temple (after the building thereof) should not be destroyed until the *Messias* were first come and slain. And Malachy the Prophet doth also most plainly Mal. 3. 1. testifie, that he should come during the second Temple. And so indeed he did; for Christ Jesus came into the world during that second Temple, and did himself likewise foretell the destruction thereof, ere that generation passed, which came to pass accordingly; for it was destroyed about forty six years after the Ascension of our Saviour into Heaven, by Titus Son to Vespasian the Roman Emperour. Most vainly therefore do the Jews, or any other expect for a *Messias* to come, after the destruction of that second Temple.

Let us yet moreover consider the prophecy of old Jacob concerning the particular time of the *Messias* his appearing; Come hither my children (saith he) that I may tell you the things that are to happen in the latter days, &c. The scepter shall not depart from Judah until Shilo come, which is the expectation of the Gentiles. By Shilo is meant the *Messias* (as both Jews and Christians expound it.) This Prophecie so long foretold, was performed at the birth of Jesus Christ, in the days of Herod King of *Jury*. For from the time that the Scepter was given to King David, (who was the first King of the Tribe of *Judah*) it did not depart from that Tribe, but remained always in it, until the days of King Herod; in whose time, and not until whose time, all Government was taken away, and clean departed from the Tribe of *Judah*, and committed to a stranger; and therefore in the time of Herod, was the *Messias* to be born, and neither before nor after his time. That the Scepter or Government was not clean taken away, or departed from the House of *Judah*, (after it was once settled in it, in the person of King David) even till the days of Herod the King, is evident; for from David (who was the first King of that Tribe) unto Zedechias that died in the Captivity of Babylon, the Scripture sheweth how all the Kings descended of the House of *Judah*; And during the time of their Captivity in Babylon (which was seventy years) the Jews were always permitted to chuse unto themselves a Governour of the House of *Judah* (whom they called *Reschgaluta*.) And after their delivery from Babylon, Zorobabel was their Governour of the same Tribe, and so others after him until you come to

Gen. 48.

Sambed. cap.

Dinei Man-

mouth.

Rab. Moses

Egypt in prae-

fat. Maimonim.

Esd. lib. 1. cap.
1. 23. Mac. lib
1 cap. 2. 3.
Rab. Kimhi.
com. in Agg.

the *Machabees*, who were both Governours and Priests, for that they were of the Mothers side of the Tribe of *Judah*, and by the Fathers side of the Tribe of *Levi*, (as *Rabbi Kimhi* affirmeth) and so from these men down to *Hircanus* King of *Jury*, who was the last King which was lineally descended of the house of *David*, and of the Tribe of *Judah*.

Joseph. lib. 1. r.
3 & 14. Ant.

For after *Hircanus*, came the aforementioned *Herod*, a meer stranger, whose Father (as *Josephus*, who well knew, reporteth) was called *Antipater*, and came out of *Idumea*; he came into acquaintance and favour with the *Romans*, partly by his said Fathers means; (who was, as *Josephus* saith, a well moneyed man, industrious, and factious) and partly by his own diligence and ambition, being of himself both witty, beautiful, and of most excellent and rare qualities, by which commendations he came at length to marry the Daughter of *Hircanus* aforesaid, King of *Jewry*, and by this Marriage obtained of his Father-in-law to be chief Governour and Ruler of the Province and Land of *Galilee* under him. But *Hircanus* afterward in a Battel against the *Parthians*, fell into their hands, and was taken and carried prisoner into *Parthia*.

Herod then took his journey to *Rome*, and there he obtained to be created King of *Jury*, without any title or interest in the world; for that not only his Father in law, *Hircanus*, was then living in *Parthia*, but that also his younger brother *Aristobulus*, and three of his Sons, (viz. *Antigonus*, *Alexander*, *Aristobulus*) with divers others of the blood Royal in *Jewry* were alive also.

Joseph. lib. 15:
Antiq.

Herod then having procured by this means to be King of *Jury*, procured first to have in his hands the King *Hircanus*, and so put him to death. He brought also to the same end his younger brother *Aristobulus*, and his three Sons likewise. He put to death also his own wife *Mariamnes*, which was King *Hircanus* Daughter, as also *Alexandra* her Mother, and soon after two of his own Sons, which he had by the same *Mariamnes*, for that they were of the blood Royal of *Juda*; and a little after that again, he put to death his third Son, named *Antipater*. He caused also to be slain forty of the chiefest Noble men of the same Tribe of *Judah*. And as *Philo* the *Jew* (who lived at the same time with him) writeth, He put to death all the *Sanhedrin*; that is, the twenty seven Senators or Elders of the Tribe of *Judah* that ruleth the people. He kill'd the chief of the sect of the *Pharisees*. He burned the Genealogies of all the Kings and Princes of the house of *Judah*, and caused one *Nicolaus Damascenus*, an Historiographer, that was his servant, to draw out a pedigree for him and his Line, as though he had descended from the ancient Kings of *Judah*. He translated the Priesthood and sold it to strangers. And finally, he so razed, dispersed and mangled the house of *Judah*, in such sort, as no one jot of Government or Principality remained therein. Now then in the

Phil. lib. de
tem.

the days of this King *Herod*, and not till then was the Scepter, that is, the Government departed from *Judah*; and therefore then, and not till then, was the *Messias* to appear, according to that Prophecie of *Jacob*, and so it came to pass accordingly; for Christ Jesus the true and undoubted *Messias* was then born, viz. in the time of *Herod* King of *Jewry*. In vain therefore do the *Jews*, or any other, look for any other *Messias* to come after the days of that *Herod*, in whose time (and not before) was the Scepter and all Principality and Government departed utterly from the house of *Judah*; and therefore in his time, and neither before nor after, was the *Messias* to appear and come, according to *Jacobs* prophecie.

Daniel the Prophet yet goeth nearer to work, and foresheweth even the very day, and time of the day when the *Messias* should be slain for the sins of the people; for in the first year of *Darius*, son of *Ahasuerus*, King of the *Medes*, about the time of the evening Oblation, he prayed to his God for the people and their deliverance, in as much as then he perceived that the seventy years of their Captivity (foretold by *Jeremy*) were now come to an end.

So *Daniel* thus praying, about that time of the evening Oblation, God sent his Angel *Gabriel* to signifie and shew unto him, that at the very beginning of his supplications, the commandment came forth for the return of the people from their Captivity, and to build again *Jerusalem*; and sheweth likewise, that as the people had now been in the Captivity of *Babylon* seventy years, and then were delivered from that their earthly bondage; so it should come to pass, that within seventy weeks of years, the *Messias* should come, who should finish wickedness, seal up sins, blot out iniquity, and bring in everlasting righteousness, and be a deliverer not only from the outward, but from the spiritual *Babylon*, and hellish *Egypt*.

The words of the Angel be these following. *At the very beginning of thy supplications, the commandment came forth; and I am come to shew thee, for thou art greatly beloved; therefore understand the matter, and consider the vision, Seventy weeks are determined over thy people, and over the holy City to finish wickedness, and to seal up sins, and to blot out iniquity, and to bring in everlasting righteousness, to seal up the vision and prophecie, and to anoint the Holy of Holies, or the Most Holy. Know therefore and understand that from the giving forth of the Commandment, to bring again the people, and to build Jerusalem, unto Messiah the Prince, there shall be seven weeks and threescore and two weeks, &c. After these threescore and two weeks shall Messiah be slain, but not for himself, &c. He shall confirm the Covenant with many for one week, and in the midst of the week he shall cause the Sacrifice and the Oblation to cease.* For the better understanding of which words, it must be remembred, that this word *Hebdomada*, signifying a week or seven, is sometimes taken

Exposition of
Daniels Pro-
phetic.

Dan. 10. 2.

Levit. 25. 8. &
cap. 22. & alibi
postea.

for a week of days, that is seven days; and then it is called *Hebdomada dierum*, a week of days; as in this Prophecie of *Daniel* he saith of himself *that he did mourn three weeks of days*. But at other times it signifieth the space of seven years, and that is called *Hebdomada annorum*, a week of years, as in *Levit. 25. 8.* where it is said, *Thou shalt number unto thee seven weeks of years, that is, seven times seven years, which make forty and nine years.*

Now it is most certain that these seventy weeks are to be understood of weeks of years, and not of days, for that even by the *Jews* own confession, as also by the Books of *Esdrae* it is manifest, that the Temple and *Jerusalem* were many years in building before they were finished. These seventy weeks of years therefore are seven times seventy years, which makes in a sum total, Four hundred and ninety years, within which time the *Messias* should be slain; for from the going forth of the Commandment to bring the people back again, and to build *Jerusalem* (which Commandment went forth at the beginning of his Supplications; which were the first year of *Darius*, as the Text sheweth) unto the time that *Messiah* the Prince was anointed to preach the Kingdom of God, which was after his Baptism, when he began to be about thirty years of age) there must be seven weeks, and threescore and two weeks, that is, forty and nine weeks, which make four hundred, fourscore, and three years; which number of years being rightly accounted from that time of *Darius*, wherein the Commandment went forth, are fully accomplished in the fifteenth year of *Tiberius Caesar*, at which time Christ Jesus was baptized and anointed by the spirit of God, descending down upon him in the form of a Dove, a voice also being heard from Heaven, saying, *This is my beloved Son in whom I am well pleased.*

Yet is there one week more to make up the number of seventy, in the midst of which week the *Messias* should be slain, which came to pass accordingly; for in the midst of that week, that is about three years and a half after Christs Baptism, Christ Jesus the true *Messias* was put to death, and died for our sins, which was in the eighteenth year of *Tiberius Caesar*. In vain therefore do the *Jews* or any other look for another *Messias* to come, after the days of that *Tiberius Caesar*, the Roman Emperour.

Psalms 88.

2 King. 7.

1 Chron. 22.

4. The Scriptures do shew that the *Messias* should come of the seed of *David*; according to the words of God, *I have sworn unto David my servant. I will prepare thy seed for ever; and will build up thy seat to all generations*, which cannot be applied to King *Solomon* his Son (as the latter *Jews* apply it), for these words, that his Kingdom shall stand for ever, and for all eternity cannot be verified in *Solomon*, whose earthly Kingdom was rent and torn in pieces straight after his death by *Jeroboam*, and not long after as it were extinguished; neither can they

they be understood of any Terrestrial King; but they must needs be understood of an Eternal King, which should come of *Dauids* seed. The promise then made to *David* for Christ to come of his seed is again repeated after his death by many Prophets, and confirmed by God; as in *Jeremiah*, where God useth these words, *Behold the days come on, Jer. 23. 6, &c. that I will raise up unto David a just seed, and he shall reign a King, and shall be wise; and shall do judgment and justice upon earth, and in his days shall Judah be saved, and Israel shall dwell confidently, and this is the name that men shall call him, Our just God.* All this was spoken of *David* above four hundred years after *David* was dead; which proveth manifestly that the promises and speeches were not made unto King *David*, for *Solomon* his Son, nor for any other temporal King of *Dauids* line, but for Christ, who was particularly called the Son of *David*; for that *David* was the first King of the Tribe of *Judah*, and not only was Christs progenitor in the flesh, but also did bear his type and figure in many other things. For which cause likewise in *Ezekiel* (who lived about the same time that *Jeremiah* did) the *Messias* is called by the name of *David* himself; for thus saith God at that time to *Ezekiel*, *I will save my flock, neither shall they any longer be left to the spoil; I will set over them a shepherd and he shall feed them, even David my servant, he shall feed them, and he shall be their shepherd, and I will be their God, and my servant David shall be their Prince.* In which words, not only we that are Christians, but the latter *Jews* also themselves do confess in the Talmud, that their *Messias* is called *David*, for that he was to descend of his Seed. Ezek. 34. 23, &c.

Now then let us see whether Jesus Christ our Lord did come of the seed of *David*, as was fore-told the *Messias* should. It is plain that he did, for never any man doubted or denied but that Jesus was directly of the Tribe of *Judah*, and descended lineally, by his mother, of the only house of *David* (as was fore-told he should); which is confirmed most clearly by the two Genealogies and Pedigrees set down by Saint *Matthew* and Saint *Luke*, of the blessed Virgin, whose descent from *David* and *Joseph*, that was of the same tribe and kindred with her; Mat. 1. 1, 2, 3. Luk. 3. 3. for according to the Law of the *Jews*, they used to marry in their own Tribe. And therefore the Evangelists shewing the line of *Joseph*, do thereby also declare the lineage and stock of *Mary*, (the Mother of Jesus) as being a thing then sufficiently known unto all, though they spake no more.

Secondly, it is confirmed by their repairing unto *Bethlehem* (when commandment was given by *Augustus Caesar*, that every one should repair to the head-City of their Tribe and Family, to be taxed or assessed for their tribute) for by their going thither it is shewed, that they were both of the lineage of *David*, in as much as *Bethlehem* was the proper City only of them that were of the house and lineage of *David*, for that King *David* was born therein. Luk. 1. 1, 2, 4, 5.

Tal. tract. Sab.
cap. Higmar.
Rom. 1. 3, 4.

Thirdly it may appear by this, for that the *Jews* who sought out all exception they could against him, yet never excepted this, nor alleged against him, that he was not of the house of *Judah*, nor of the house of *David*; which they would never have omitted, if they might have done it with any colour; for such a speech (if it could truly have been spoken) would easily have convinced our Jesus not to be the true *Messias*. But it appeareth they never doubted of this. Yea, I add further, that it remaineth registred in the *Jews* Talmud it self, that Jesus of *Nazareth* crucified was of the Blood Royal, from *Zerubabel* of the house of *David*. Wherewith agreeth that saying of *Paul* the Apostle, where he testifieth thus, *Jesus Christ was born of the seed of David according to the flesh, though he were also the Son of God in power, according to the spirit of Sanctification.*

Rab. Sim. Ben.
Johai. in cap. 2.
Gen.
Rab. Moses
Hadarf. in
Psal. 14.

Rab. Mos. Had.
in Gen. 23. Rab.
Hacad. ad qu.
3. in Isa. cap. 9.
Rab. Hacad. in
Isa. 9. 11.

Jer. 31. 22.

5 That the Mother of Jesus was a Virgin, is plentifully testified by the Evangelists; and that so the *Messias* Mother should be, the Scriptures of the *Jews* do sufficiently shew. For in *Isa. 7. 14.* it is told as a strange thing to King *Achas* (and so it is indeed) that a Virgin should conceive and bring forth a Son, and they should call his name *Emanuel*, that is, *God with us*. Which could not be strange, if the *Hebrew* word in that place did signifie only a young woman (as some later Rabines do affirm) for that is no strange or new thing, but common and ordinary for young Women to conceive and bear Children. Wherefore the *Septuagint* do rightly translate the word *Parthenos*, which properly and fully signifieth a Virgin, and so did also the Elder *Jews* understand it, as *Rabbi Simeon* well noteth. And *Rabbi Moses Hadarsan* (of singular credit among the *Jews*) upon these words of the Psalm, *Truth shall bud forth of the earth*, saith, that it is not said, *Truth shall be ingendred of the earth*, but *Truth shall bud forth*, to signifie thereby that the *Messias* (who is meant by the word *Truth*) shall not be begotten as other men in carnal copulation; he also citeth *Rabbi Berechius* to be of the same opinion; and finally *Rabbi Hacadofsch* proveth by art *Cabalistical* out of many places of Scripture, not only that the Mother of the *Messias* shall be a Virgin, but also that her name shall be *Mary*. Like as also the same *Rabbi Hacadofsch* proveth by the same art out of many Texts of Scripture, that the *Messias* name at his coming shall be *Jesus*. And that the Mother of the *Messias* should be a Virgin, may further appear in the Prophecie of *Jeremiah*, where God saith, *I will work a new thing upon earth, a woman shall environ or inclose a man*; which were no new thing, but usual and wonted, except he understood of a Virgin that should bear a child.

6. Now because Christ Jesus by the wonderful works and surpassing Miracles which he did, being such as no man could do (if he had been but a bare man) as also by his heavenly doctrine, words, and deeds, did declare himself to be the Son of God, sent from the bosom

bosom of his Father, let us also as we have found the Messias to be man, so search whether he ought not to be God also. The sacred Scriptures of the Jews give answer, that he ought to be God also, and so to be both God and man. Which thing is signified by the Prophet *Isaiah*, when he saith, *They shall call his name Emanuel, which is by interpretation, God with us.* Again, the same *Isaiah* testifieth, that they shall call his name, *Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace.* Again by *Isaiah* he is called, *the issue of the Lord, and also the fruit of the earth to signifie him to be both the Son of God, and the Son of man.* And *Jeremiah* the Prophet doth testifie of him, that he shall be called *the righteous God, or God our righteousness.* And God himself saith of him, *Thou art my Son this day have I begotten thee.* And *David* proveth him plainly to be the Son of God; for though he knew he should come of his seed as touching the flesh, yet doth he also call him his Lord, saying thus, *The Lord said unto my Lord, sit thou at my right hand till I make thine enemies thy footstool.* Sith *David* calleth him *his Lord*, it is manifest that he maketh him not only to be man but God also, even the Son of God, the second person in the Trinity. This matter is testified almost every where in the Scripture of the Jews, and therefore I need no further to amplify.

7 Yet because the Jews do look for the Messias to be a Terrestrial King which should reign in *Jewry*, and subdue all their enemies with his terrestrial power and force; wherein how grossly they err, as the premisses do partly shew, so is it not impertinent here to speak somewhat to convince their so gross an opinion. For first, the time is past long ago wherein the Messias should come, and yet no such Terrestrial King as they dream of, hath been reigning in *Jewry*; and therefore very experience and knowledg of the times might teach them to abandon so foolish a conceit. *Daniel* calls him *the eternal King.* *Micah* saith, *he shall reign for ever*; which cannot be supposed of an earthly Kingdom. Again, *Ask of me* (saith God to his Son *the Messias*) *and I will give unto thee the Heathen for thine inheritance, and the uttermost part of the world for thy possession.* Which words do shew, that the Messias should be an universal King to rule not only over the Jews, but over the Gentiles also, even over all the World. Again, it is said, *That he shall endure with the Sun, and before the Moon from generation to generation, he shall reign from Sea to Sea unto the end of the world.* *All Kings shall adore him, and all Nations shall serve him, all Tribes of the earth shall be blessed in him, and all Nations shall magnifie him.* And it was told *Abraham*, that in his seed (that is, in the Messias which should come of his seed) all Nations of the earth should be blessed; how then should he overthrow any Nation for the Jews sake (as they dream) when all Nations were to receive their blessing from him? In the prophesie of *Isaiah*, the commission of God his Father.

Father unto him is thus set down. *It is too little that thou be unto me a servant to raise up the Tribes of Jacob, and to convert unto me the preserved of Israel; Behold I have appointed thee also to be a light unto the Gentiles, that thou be my salvation unto the uttermost parts of the earth.* Every where almost it is testified, that the *Gentiles* should have every way as much interest in the *Messias* as the *Jews*, and should be as beneficial unto them. The *Messias* therefore, though he be termed a King, and is so indeed, yet is to be supposed a spiritual and eternal King, (as the Prophets declare him); for it is too childish and fond to imagine him to be an earthly King, which should reign only in *Judea*, and be a great and mighty Terrestrial Conqueror. Doth not *Zachary* (as touching his estate in this World) shew, that he should come poorly, riding upon an *Ass*? Doth not *Isaiah* say, that in this world he should be a man despised, abject, and of no reputation? Doth not *Daniel* expressly say, that he should come to be slain, that with his sacrifice he might take away sin, and cease all other sacrifices? Doth not *Zachary* say, that they should look upon him after they had pierced or crucified him? And doth not the Prophet *Isaiah* say of him, that he gave his soul an offering for sin, and that he should be led as a sheep to the slaughter, and as a Lamb dumb before his shearer, so opened he not his mouth? Where then is his pomp, when he was to be poor? where was his earthly honour, when he was to be abject and of no reputation? Where was his worldly conquest, when he was himself to be slain? Where should his fleshly resistance be, when he was not so much as to offer it, yea when his enemies were to lead him to death as the sheep to the slaughter, and as a Lamb dumb before his shearer, not opening his mouth to save himself? Yea, how should the *Jews* think (if they would thoroughly consider) that the *Messias* should be such a one as they dream of, when they were the men that should pursue him to death, and whom they should look upon when they had pierced him?

Christ the
true Messiah,
Ergo,
Christian Re-
ligion the
true Religion.

These things which have been spoken (though in very brief and plain sort) are, I trust, sufficient to convince the *Jews*, that our Lord and Saviour Jesus Christ is that seed of the Woman which should break the Serpents head, which deceived *Adam* and *Eve* our first Parents; and he in whom all the Nations of the Earth should be blessed, and is in all points the very true, certain, and undoubted *Messias*, which was fore-promised and foretold by their Prophets; for all things which were foretold of the *Messias*, do fitly, fully, and only agree to him, and to no other. And therefore I conclude against them, that the Christian Religion which we profess, and which we hold derived to us from that Christ the true *Messias* (the Author thereof) is the only true Religion which is acceptable to God.

CHAP. II.

Wherein is shewed, that the Christian Religion is the only true Religion, against the Gentiles, and all Infidels of the World.

THat there is a God, the Heathen have ever more confessed, The Heathen that there is but one God (as the Christian Religion holdeth) confessed one all the learned sort of the Heathen Philosophers have acknowledged; for howsoever they dissembled at sometimes, God. Plato Epist. 13. ad Dionys. and applied themselves outwardly to the error of the vulgar sort, in naming of Gods, yet surely they never spake of more than of one Plotin. Enneæ lib. 8. 1, 2, & En. 6. lib. 4. cap. 12. 3, 4. God. Which thing may appear by *Plato* in an Epistle which he writeth unto *Dionysius* King of *Sicily*, wherein he giveth him a sign Perph. lib. 2. de Abst. & lib. de ego serio necne; cum serio, ordior Epistolam ab uno Deo; cum secus, à occa. cap. 2. pluribus. when he spake in jest, and when in earnest; *Hinc discas tu scribam* Procl. in Theog. Platon. & lib. de Anima & dem. 1. 31. 42. 55. *ego serio necne; cum serio, ordior Epistolam ab uno Deo; cum secus, à occa. cap. 2. pluribus.* Hereby (saith he) you shall know whether I write in earnest or not; for when I write in earnest, I begin my Letter with one God; and when I write not in earnest, I do begin my Letter in the name of many Gods. And three of the most learned that ever professed the Arist. lib. de Mundo. *Platonick* Sect, *Plotinus*, *Porphyrus*, and *Proclus*, do all testifie and prove in divers parts of their works (being themselves but Heathens) that both themselves, and their Master *Plato*, never believed indeed but one God. *Aristotle* that ensued *Plato*, and began the Sect of the *Peripateticks*, though he were a man so much given to the search of Nature, as that sometime he seemed to forget God, the Author of Nature; yet in his old age, when he wrote the Book of the World, he resolveth the matter more clearly, acknowledging also one God; and saith moreover in the same place, that the multitude of gods was invented to express the power of this one God, by the multitude of his Ministers. Whereby doth appear, that belike the foolisher sort of Heathens did imagine of God as of earthly Princes; for they saw that every earthly Prince had a great many men Ministers, otherwise called servants, and attendants upon him, thereby to declare and shew his power, his magnificence, and high honour; and therefore they thought likewise, that the great and high God could not be sufficiently conceived of, except it were supposed that he had a great number of inferiour gods, waiting and attending upon him, in like sort to shew his greatness and magnificence. This opinion of their Master concerning one God, *Theophrastus* and *Aphrodiseus*, two Theoph. in Metaph. Alex. Aphro. lib. de provid. principal *Peripateticks*, do confirm at large.

Zeno, the chief and Father of all the *Stoicks* was wont to say, (as

Aristotle himself reporteth) that *either one God, or no God*. Which opinion of one God, is averred every where by *Plutarch* and *Seneca*, two most excellent Writers, and great admirers of the Stoick severity. And before them by *Epictetus*, a man of singular account in that Sect, whose words were esteemed Oracles; *Dicendum ante omnia, unum esse Deum, omnia regere, omnibus providere*. Before all things (saith he) we must affirm that there is one God, and that this God governeth all, and hath providence over all.

Cicer. lib. de natura Deor. Apuleius Aleg. & Lacti. in vita Socras.

As for the Academicks, although their usage was to doubt and dispute every thing, as *Cicero* seemeth to do in his discourse concerning the gods; yet at last he concludeth in this point with the Stoicks, who believed *one God*. And as for *Socrates*, who was the Father and founder of the Academick Sect (and who was judged by the Oracle of *Apollo* to be the wisest man in all *Greece*) the World doth know that he was put to death for jesting at the multitude of gods, among the Gentiles.

Vide apud Plutarch. de placit. Philos. Trismeg. in paman, & in Asclep.

All these four Sects of Philosophers then (who in their time bare the credit of learning) made (as we see) profession of one God, when they came to speak as they thought. And yet if we will ascend up higher to the days before these Sects began, that is, to *Pythagoras*, and *Architas Tarentinus*, and before them again to *Mercurius Trismegistus*, that was the first parent of Philosophy to the *Egyptians*, we shall find them so plain and resolute herein, as none can be more. It is true that the Heathen did honour such men as were famous (either for their valiant acts, their singular invention in matters, their good turns to others, or their own rare gifts and qualities above others) with the title of gods, but yet they believed not that those men were gods; yea they knew them to be no other than mortal men, which thing *Trismegistus* sheweth, when he saith, *Deus non nature ratione, sed honoris causa nominamus*; We name them gods, not in respect of their natures, but for honours sake. That is, we call them gods, not for that we think them to be so, but because under that title, we would honour some famous acts, or rare parts and qualities which were in them. *Cicero* likewise testifieth the same in these words, *The life of man* (saith he) *and common custom, have now received to lift up to heavenly fame and good will such men as for their good turns are accounted excellent; and hereof it cometh, that Hercules, Castor, and Pollux, Æsculapius, and Liber, (which were but men) are now reckoned for gods*. *Perseus* likewise *Zeno's* Scholar testifieth the same. And therefore did the *Grecians* truly think, who (as *Herodotus* reporteth) thought that their gods (whom they so called) were no other at first than mortal men, and so is the common opinion of all. And when men and women that were famous, excellent, and surpassing others, died, because the memory of them should not die with them, but remain as presidents to follow, or as persons to be admired;

Trism. in paman cap. 2. 3, 4, 5, &c. in Asclep. l. 26. &c.

Cicero his opinion concerning the gods of the *Painims*

Perseus, his opinion, *Herod. lib. 1.*

mired at; those that were living could not be content to honour them with the title of gods and goddesses, but also would needs have their Pictures or Images drawn, and set up some where for posterity to behold. Hereof it came, that they after a while began (as mans *The beginning of Idolatry.* natural corrupt inclination is too prone that way) to give honour, and to do reverence unto them; and not so contented, they proceeded further, and builded Altars and Temples unto them, and at length consecrated Priests and appointed certain Rites, Ceremonies, and Sacrifices to be done there. The Devil hereupon taking occasion and fit opportunity, (purposing always to seduce the World, and to hold them in error so far forth as he might) entered at last into those Altars (which were dedicated to those men) and under the names of those men, made way to have himself worshipped (instead of the true God.) For true it is which the sacred *Psalm* witnesseth; *That the Gentiles sacrificed their sons and daughters unto Devils.* And which *Paul* saith, that *whatsoever the Gentiles offer, they offer unto Devils,* and not to God. For the Devils being entred into those Altars, received their sacrifices offered to them, being glad they had them in such a predicament; and because their delusion should be the stronger, under the names of those men they would yield forth answers to such as came to demand any questions of them, and those their answers were written by their Priests, and called Oracles; and with such sleights those devillish spirits bewitched the world, and deceived them. Of which their Oracles, more shall be spoken hereafter. But here first I make this argument against them.

Psalm. 105.

1 Cor. 10. 20.

They which (howsoever ignorantly) worship Devils, are far from the true Religion; this is plain.

But the Gentiles worshipped Devils; Ergo, &c.

That the Gentiles worshipped Devils (not God) may appear, first by this reason, for that those their gods allowed (yea required) not beasts, but men to be sacrificed unto them, delighting themselves in such infinite murders and man-slaughters, as were most cruel and unnatural, signifying themselves to be thereby appeased, wherein God is most displeased. For (as *Polydorus Virgil* hath collected) the people of *Rhodes* sacrificed a man to *Saturn*. In the Island *Salamis* a man was sacrificed to *Agraval*. To *Diomedes* in the Temple of *Pallas*, a man was offered, who being thrice led about the Altar by young men, was at last by the Priest run thorough with a Spear, and put into the fire and burnt. Among the people of *Cyprus*, *Teucrus* sacrificed humane sacrifice unto *Jupiter*, and left the same to posterity to follow. To *Dina* likewise humane sacrifices were offered. The like was done to *Hesus* and *Teutates*. Amongst the *Egyptians*, three men a day which were sought out (if they were clean) were sacrificed to *Juno*. Amongst the *Lacedemonians* they were wont to sacrifice a man to *Mars*. The

Polyd. de Inv. lib. 5. cap 8.

Dionys. Halic.
1. Antiq.

Phœnicians in the calamitous times of War and Pestilence, were wont to sacrifice unto *Saturn* their dearest friends. The people called *Curete* sacrificed Children unto *Saturn*. At *Laodicea* a Virgin was sacrificed to *Pallas*. And amongst the *Arabians*, every year a child was sacrificed and buried under the Altar. Also the *Thracians*, *Scythians*, the *Carthaginians*, and almost all the *Græcians* (especially when they were to go to War) sacrificed a man. All barbarous Nations have done the like; yea, the *Frenchmen* and *Germans*; yea, the *Romans* themselves did the like sacrifice, as namely, to *Saturn* in *Italy*, a man was sacrificed at the Altar; and not only so, but he was also to be cast down from a Bridg into the River *Tyber*, *Dionysius Halicarnassens* writeth, that *Jupiter* and *Apollo* were marvellous angry, for that the tenth part of men were not sacrificed unto them, and therefore sought they revenge upon *Italy*. *Diodorus* reporteth, that the *Carthaginians* when they were overcome of *Agathocles* King of the *Sicilians*, thought their gods to be angry with them; and therefore to appease them, sacrificed unto them two hundred of the Noble mens sons at a time. O monstrous cruelty! Who then can possibly be perswaded otherwise, but that these gods of the Gentiles (which they thus worshipped and sacrificed unto) were meer devils, considering that such monstrous, unkind, and unnatural slaughters of men (which must needs offend God the more) were the appeasments of their anger and wrath?

Polyd. de inv.
lib. 5. cap. 8.

Again, these gods of the Gentils were not only well pleased with the sacrifices of the blood of men, but also well liked and allowed of fornication, adulteries, and all uncleanness; for at *Alexandria* the Image of *Saturn* was most devoutly worshipped, whose Priest *Tynanus* by name, brought certain Matrons of the City, which he had selected out unto that Image or Idol, as being sent for by their god; and there when the lights were put out, had to do with them in the name of that their god. Also among the *Nasamonites* it was the custom that the Bride the first night after her marriage should lie with all the guests, in honour of the gooddeß *Venus*. I therefore conclude, that those gods of the Gentiles which delighted in the slaughter of men, and likewise, in their filthiness and uncleanness, must needs be devils; for the kind and righteous God can abide none of these things, as any mans own reason, sense and understanding may teach them.

Porphy. lib. de
reprob. Oracul.

2. Another Argument to prove that gods of the Gentiles were Devils, is this, Because the Oracles which they gave forth in matters meerly contingent, were either false, or else so ambiguous and uncertain, as that they were deceitful, and therefore could not come from God; but from the devil. This falshood and deceitfulness of their Oracles, *Porphyry* himself, the great Patron of Paganism, testifieth in a special Book of the answers of the gods, wherein he professeth that he hath gathered truly without addition or detraction, the Oracles that

were

were most famous before his time with the false and uncertain event thereof, in consideration of which event, he setteth down his own judgment of their power in prediction after this manner, *The gods do foretell some natural things to come, for that they observe the order of their natural causes; but in things which are contingent, or do depend upon mans will, they have but conjectures; only in that by their subtilty and celerity they prevent us; but yet they oftentimes lie, and deceive us in both kinds; for that as natural things are variable, so mans will is much more mutable.* Thus far Porphyry of the prophecies of his gods; whereunto agreeth another Heathen among the *Gracians*, named *Oenomanus*, who for that he had been much delighted with Oracles, and more deceived; wrote also a special book in the end, of their falshoods and lies; and yet sheweth, that in many things wherein they were deceived; it was not easie to convince them of open falshood; for that (cunningly) they would involve their answers (of purpose) with such obscurities, æquivocations, amphibologies, and doubtfulness, as that always they would leave themselves a corner wherein to save their credits. As for example, when *Cræsus* that famous and rich King of *Lydia*, consulted with the Oracle of *Apollo*, whether he should make War against the *Persians*, and thereby obtain their Empire? the Oracle gave answer thus, *If Cræsus without fear shall pass over Halys, (which was a River that lay between him and Persia) he shall bring to confusion a great and rich Kingdom.* Upon which words *Cræsus* passed over his Army, in hope to get *Persia*; but he lost *Lydia* his own Kingdom, and was deceived by that uncertain Oracle.

Oenomanus de falsitate oraculorum, & de artificibus malis.

Like answer gave the Oracle of *Apollo* to *Pyrrhus* King of *Epirus*, demanding whether he should prosper in the War against the *Romans*; for it was delivered in these words; *Aio te Æacida Romanos vincere posse*; I say that the son of *Æacus* the *Romans* may overcome. Upon which Oracle *Pyrrhus* the son of *Æacus* thinking to be the conqueror, was himself vanquished by the *Romans*.

A number more such Oracles there were, wherewith the World was deceived, that trusted them; but I need not recite them; for (as it appeareth) the Oracles and answers which their wicked Spirits gave forth in matters future and meerly contingent, were such as might be taken and construed two ways; and therefore their Worshippers (if they had been wise to have noted their cunning and deceitful answers, containing no certainty at all) they had been as good never to come at them to enquire of any matter future; for they had such ambiguous answers, as whereby they might remain as doubtful, and as unresolved as they were at first, and so depart home as wise as they came, or rather more fools than when they went. But what might be the reason why these Devils; or devillish spirits, gave no certain answers to their worshippers in these matters future, whereof they were demanded?

That

Isa. 4. 23.

The reason is manifest; for no doubt they would if they could; that so their credit might have been the more. But it was a thing not in their power, but only reserved unto God, to know and fore-tell certainly the things that are to come; for herein God provoketh all the gods of the Gentiles to make trial and experience of their power, in these words, *Declare unto us (saith he) what shall ensue hereafter, and thereby we shall know that ye are gods indeed.* Which sheweth, that the certain fore-telling of things future, doth manifest a Divine power, whereof these devilish spirits are not partakers; for had these wicked spirits such a power in them, as certainly to know and fore-tell such things as were to come; out of all doubt they would then have given such certain, plain, and undoubted Oracles and answers in this behalf as would have purchased them everlasting credit in all the world. But now the falshood and uncertainty and deceitfulness of them, have got them justly perpetual discredit in all the world, and manifested them to be no better than lying spirits, whose worshippers were miserably deluded by them, as even the Heathen themselves have testified.

Suidas in Thuc.
lis & Porphyr.
& Plut de
Oraculis.

Having thus briefly, yet I trust sufficiently, disproved the religion of the *Gentiles*, as being a cruel, wicked, false, lying, and deceitful religion, having in it no certainty at all whereupon men might rest, or assure themselves; it remaineth now that I shew and prove against them the truth of the Christian religion, which we profess. Where the first argument, to shew the powerful and undoubted truth thereof, shall be this; namely, the confession of the gods of the *Gentiles*, that is, of Devils and hellish Spirits themselves, who have given testimony thereof, even to their own worshippers, especially when the time of Christ his appearing in the world (who should be the light of the *Gentiles*) drew near and approached. For the manifestation whereof, two Oracles of *Apollo* may suffice; the one whereof was to a Priest of his own that demanded him of true Religion, and of God; to whom he answered thus in Greek, *O thou unhappy Priest, why dost thou ask me of God that is the Father of all things, and of this most renowned Kings dear and only Son, and of the Spirit that containeth all? &c. Alas, that spirit will enforce me shortly to leave this habitation and place of Oracles.* The other Oracle was to *Augustus Caesar*, even about the very time that Christ was ready to appear in the flesh; for the said Emperour now drawing to age, would needs go to *Delphos*, and there learn of *Apollo* who should reign after him, and what should become of things when he was dead. *Apollo* for a great while would make no answer, notwithstanding *Augustus* had been very liberal in making the great sacrifice called *Hecatombe*; but in the end, when the Emperour began to iterate his sacrifice, and to be instant for an answer, *Apollo* (as it were enforced to speak) uttered these strange words un-

to him, *An Hebrew child that ruleth over the blessed gods, commandeth me to leave this habitation, and out of hand to get me to Hell. But yet do thou depart in silence from our Altars.* Thus it appeareth; that this Hebrew child (which is our Christ Jesus) hath power over the gods of the Gentiles, to command them unto Hell, from whence they came, to enjoin them silence, and to remove them from their habitations; and therefore the Religion of this powerful Jesus (whereof he is the author) must needs, even by the acknowledgment of the Devils themselves (whom he doth command) be the true Religion.

Suidas in vita Augusti. Niceph. lib. 1. hist. cap. 17.

3. Another argument of the Divinity and truth thereof is this; namely, that it hath removed by the puissant force thereof, all the gods of the Gentiles, in despite of them, ceased their Oracles, and driven them clean out of the earth, so that now they are no where to be found. And so it was foretold by the Prophets, that Christ (when he came) *Attenuabit omnes Deos terre*, shall wear out all the gods of the earth. The truth whereof, all the world doth now see clearly to be certain and undoubted by the event.

Soph. 2.

The Oracles and Answers of these gods, even in Cicero's time (as Cicero himself witnesseth, who lived somewhat before the coming of Christ) began to cease; and at last by little and little they ceased altogether, and were utterly extinct. It is reported that in Egypt (when Christ was there with Joseph and his Mother Mary) all the Idols of that foolish and superstitious Nation fell down of their own accord. Afterwards, in the time of the Emperour Adrian, all sacrifices unto those gods ceased, as also the Oracles of Apollo, and all other Oracles became dumb. Wherefore Juvenal saith, *Cessant oracula Delphis*, that is, The Oracles cease at Delphos. And another Poet saith,

Cicero lib. de divin. 2.

Polyd. lib. 5. cap. 8.

*Excessere omnes adytis, arisque relictis,
Dii, quibus imperium hoc steterat, &c.*

Juvenal. i. Lucan.

That is, All the gods whereby this Empire stood, have departed from their Temples, and left their Altars and place of their habitation. Plutarch affirmeth the like, and is much busied to search out the cause and reason of the ceasing of their Oracles, who being a Heathen was much troubled herewith, guessing at the matter, and vainly devising fond conceits in his brain not able indeed to pierce into the very cause thereof. But Porphyry (even that great Patron of Paganism, and enemy of Christian Religion) can teach him, or any other, the true cause thereof shewing them that since the coming of Jesus, their gods are dumb, and can do them no good, but all are gone and departed from them. His words be these, *Nunc vero mirantur* (inquit)

Plutarch. de defectu oraculorum.

si tam multos annos civitas peste vexetur, cum & Aesculapius & alii dii longe absint. ab ea postea enim quam Jesus colitur, nihil utilitatis à diis.

Porphyr. ad-i. vers. rel. Christi.

diis consequi possumus. Now (saith he) they marvel why this City is so many years vexed with Pestilence, when as (indeed) *Æsculapius* and other Gods be far gone and departed from it; for since the time that *Jesus* is worshipped, all our gods have been unprofitable to us, Considering then that *Jesus* (the Author of the Christian Religion) hath silenced and utterly destroyed the gods of the *Gentiles* (as histories and the visible event shew) his religion must needs be the only true religion.

4. What should I say more? even the *Gentiles* themselves, the most ancient, and the best, have testified of *Jesus Christ*, and of the truth of his religion; for, in as much as *Christ* was appointed before the Creation of the World, to work the Redemption both of the *Jew* and *Gentile*, and to make them both one People in the service of his Father; here-hence it is that he was foretold, and not altogether unknown or unheard of to both these Nations, and therefore divers fore-warnings and significations of him were left, as well among the *Gentiles* as the *Jews*, to stir them up to expect his coming. For, first by the consent of writers it is agreed, that in those ancient times

Euseb. in Chro. there were three famous men that lived together; namely *Abraham*, (who descending from *Heber*, was the Father or beginner of the *Hebrews*, who were afterward called the *Jews*) and with him *Job*, and *Zoroastres*, that were not of that lineage of *Heber*, but (as we call them for distinction sake) *Heathens* or *Gentiles*. *Job* (we know) testifieth of *Christ*, calling him the *Redeemer*, and was most assured to see him one day with his own eyes, and none other for him, although Worms should destroy that body of his (as he himself testifieth.) *Zoroastres* living thus in *Abraham's* time also, might (by account of Scriptures) see or speak with *Noah*; for *Abraham* was born threescore

Clem Alex. lib. 1 Strom. & Orig. lib. 6. cont. Celsus & Procl. lib. 2. & 3. Parm. Plato. Herm. in Parmen. cap. 1. & daisept. years before *Noah* deceased; and hereof it is, that in the writings of *Zoroastres*, which are yet extant, or recorded by other Authors in his name, there be found very many plain speeches of the Son of God, whom he calleth *Secundam mentem*, the second mind; but much more is to be seen in the writings of *Hermes Trismegistus*, (who received his learning from this *Zoroastres*) by whom appeareth, that these first Heathen Philosophers had manifest understanding of this second person in Trinity; whom *Hermes* calleth, *The first begotten Son of God; his only Son, his dear, eternal, immutable, and incorruptible Son, whose sacred name is ineffable*; so are his words, and after him again amongst the *Græcians*, vvere *Orpheus*, *Hesiodus*, and others, that uttered the like speeches of the Son of God, as also did the *Platonists*, vvhose vvords and sentences vvere too long to repeat.

Moreover the *Gentiles* must remember, that they had also some Prophets among them, for *Balaam* vvas a Prophet among the *Gentiles*, and a *Gentile*, and he is such a one as testified of *Christ*, and of the Star,

Star that should appear at his birth; by means of whose Propheſie (it ſhould ſeem) the wiſe men in the Eaſt ſeeing that Star, were aſſured that Chriſt was born, and therefore came a long journey to *Judea* to ſee him; as one Goſpel ſheweth: The ſame Star is mentioned by divers Heathen Writers, as by *Pliny* under the name of a Comet (for ſo they term all extraordinary Stars) which appeared in the later days of *Augustus Cæſar*, and was far different from all others that ever appeared. And *Pliny* ſaith of it, *Is comita unus toto orbe colitur*: That only Comet is worſhipped throughout all the world. *Calcidius* a *Platonick* doth ſay, that the *Chaldean* Aſtronomers did gather by contemplation of this Star, that ſome God deſcended from heaven to the benefit of mankind.

Plin. lib. 2. cap. 25.

Calcid. apud Marſit.

Picin. tract. de

Stella Mag.

Lact. contra

Gent.

The Gentiles alſo had certain Women called *Sybilla*, which were Prophetesses, who being indued with a certain ſpirit of Propheſie, uttered moſt wonderful particularities of Chriſt to come: one of them beginning her *Greek* Metre in theſe very words, *Know thy God, which is the Son of God*. Another of them maketh a whole diſcourſe in *Greek* verſe, called *Acroſtichi*, expreſſly affirming therein, that Chriſt Jeſus (by name) ſhould be the Saviour, and that he was the Son of God, and expreſſly ſaying, that he ſhould be incarnate of a Virgin, that he ſhould ſuffer death for our ſins, and that he ſhould be crucified, that he ſhould riſe again and be exalted into the glorious Heavens, and from thence (at the time appointed) and at the day of the Reſurrection of all fleſh, come again to the laſt judgment. Of theſe *Sybils* there were Ten in number; and talking of his firſt coming into the world, they alſo ſay, that *Rutilans eum ſidus monſtrabit*: a blazing Star ſhall declare him. Theſe *Sybils* ſpeak ſo plainly of Chriſt Jeſus, as the Prophets among the *Jews* did, yea more plainly, and as plainly as may be, and in a manner as fully as our Goſpel ſpeaketh; and therefore if the Gentiles will believe their own Prophets, they muſt likewiſe believe the Chriſtian Religion (whereof Jeſus Chriſt is the Author, of whom they abundantly teſtifie.) Now, leſt it might be thought by ſome ſuſpicious heads, that Chriſtians have deviſed and invented theſe things, as alſo that it may yet more fully appear, that Chriſt before his coming was notified over the world by means of thoſe Verſes of the *Sybils*; it muſt be remembred, that *Marcus Varro* a learned Roman, (who lived almoſt a hundred years before Chriſt) maketh mention at large of the *Sybils*, (who in number he ſaith, were Ten), and of their Writing, Countries, and Ages, as alſo of the Writers and Authors, that before his time had left memory of them; and both he and *Fenestella* (another Heathen) do aſſirm, that the Writings of the *Sybils* were gathered by the Romans, from all parts of the World, where they might be heard of, and laid up with great diligence and reverence in the Capital. *Sybilla Erythrea*, who made the former

Sybil Samia

apud Betul.

Var. lib. de reb.

divin. ad Caſa-

riem Pont. Max.

Fenest. cap. de

15. viris.

See the Oration
of Const. in
Euseb. lib. 4. cap.
33. de vit. Const.

Cic. lib. 2. de di-
vinat. Sueton.
Trans. cap. 3. de
vita.

Acrostick verses, testifieth of her self (as *Constantine* the Emperour doth record) that she lived about six hundred years after the flood of *Noah*: and her Country man *Apollodorus Erythraeus* and *Varro* do report that she lived before the War of *Troy*, and prophesied to the *Grecians* that went to that War, that *Troy* should be destroyed, (as it came to pass) which was more than a thousand years before *Christ* was born. *Cicero* also (that died more than forty years before *Christ* was born) translated into *Latin* the former Acrostick verses, (as *Constantine* saith) which translation was to be seen in his works, when *Constantine* wrote that his Oration: See *Cicero* of these Acrostick verses of *Sybilla*. lib. 2. de *Devinatione*. And finally *Suetonius* an Heathen recordeth, that *Augustus Caesar* (before our Saviour *Christ* was born) had such special regard of the sayings of the *Sybils*, that he laid them up in more straiter order than before, under the Altar of *Apollo*, in the hill *Palatine*, where no man might have the sight of them, but by special licence. And so much for the credit of the *Sybils*, who gave full testimony of our Saviour *Jesus Christ* (by name), and therefore if the *Gentiles* will believe them, (who were their own Prophets, and highly revered of all the world) they must also believe our Gospel, and the *Christian Religion* to be the only true Religion. Lastly, the *Gentils* might have the understanding of *Christ the Messias* by the *Hebrew Scriptures*, which were in the *Greek Language* divers ages before *Christ* was born. For *Ptolomy King of Egypt* which had the famous Library, was studiously inquisitive to search out the Original of all Nations and Religions, and he found that the people of the *Jews* was the most ancient, and that they only had the most certain and undoubted History of the Creation of the World: and therefore he sent unto them, to send to him from *Jerusalem* seventy men, by whose help the sacred Bible might be translated out of *Hebrew* into their Tongue, which was done accordingly. As also the *Gentiles* might have knowledg of this *Messias*, either by access into the *Jewish Country*, or by the access of the *Jews* into their Country; as namely by their long Bondage in *Egypt*, as also their long Captivity in *Babylon*, &c. But I conclude this matter thus, Sith the Prophets of both *Jews* and *Gentiles* (that is to say, the Prophets of all the world) have given full, plain, and evident testimony of *Jesus Christ*, the Son of God, that therefore his Religion is the only true Religion, and all other to be rejected and detested.

5 That Religion which is most ancient, is the true Religion (for truth was first, in so much as error is nothing else but the corruption of truth, or wandering from truth); but the Religion whereof *Christ* is the Author, is the most ancient (in as much as *Christ* the Author thereof is the most ancient of days, being the Son of God, as also because he is testified of by the *Hebrew records*, which are the most ancient

cient Writings in the world); *ergo*, the Christian Religion is that which must needs be the only true Religion in the World. For it is a true saying of *Tertullian*, *Verum quod primum, quod posterius adulterium est. That is true, whatsoever is first; and that is adulterate which is not the first.* That the *Hebrew* Records do testifie and foreshew Christ to come, is declared before in the second Chapter, and none can deny it. For he was promised to *Adam*, the first man that ever God made, under the name of the seed of the Woman, that should break the Serpent's head; he was foretold to *Abraham*, that he should come of his seed, in whom all the Nations of the Earth should be blessed.

Jacob foretold of him, calling him *Shiloh*, and that he should be the expectation of the Gentiles. God telleth *Moses* of him, and foresheweth to him, that he should be the Prophet, whose voice all should hear and obey, &c. Considering then that he is come, and that he is the very same that was foretold by the Writings of *Moses*, and by the *Hebrew* Records, which are the most ancient Records in the world, I conclude, that his Religion (whereof he is the Author) is the only true Religion.

The antiquity of the *Hebrew* History to be long before all other, is acknowledged by the Heathen themselves, and therefore I need not to prove it; only this I say, that *Eupolemus* and *Eusebius* also do say, that Letters (which are the beginning of words that should be written) were first found out by *Moses*, and by him delivered to the *Jews*, and that the *Jews* taught them to the *Phœnicians*; and that lastly, the *Græcians* received them of the *Phœnicians*; and therefore the *Hebrews* must needs be they, amongst whom the first and most ancient Records of the World were to be found, as *Ptolomy* also King of *Ægypt* did find and affirm, and therefore made much of the *Hebrew* Scriptures. Now then forasmuch as the *Hebrew* Writings and Histories be the most ancient, they must also needs be supposed true, in as much as in themselves they all agree in a sweet harmony, and no other Records are able to disprove them; yea, if men will be so incredulous as to doubt of *Moses* History (because it is so ancient (why may they not (with as good reason also) doubt of any other History which is ancient, and long before their times? But because some are of so little belief (although the History do sufficiently give credit to it self) yet for better setting of their minds in this behalf, I will briefly shew, that even the Heathen Hystoriographers and Writers do confirm the same, that so the credit and reverence due unto *Moses*, may be reserved, and wicked tongues that bark against him may be stopped. The very Heathen and prophane Writers themselves, that spake of *Moses*, spake of him most reverently; in so much, that *Trebellius Pollio* speaking of *Moses*, *Solum Dei familiarem vocet*: Doth call him the only man with whom

Tertul. contra Prax.

Euseb. lib. 10. de præpar. Evang.

Treb. Pol. in Claud.

Tacit. Annal.
lib. 21.

whom God was familiar. *Cornelius Tacitus*, although he speaketh what he can against the Religion of the *Jews*, yet cannot discredit *Moses*' History, but is enforced to confess (according to the History written by *Moses*) that after there were botches and swelling sores sent into the land of *Ægypt*, which were noisome both to Men and Beasts, the King of *Ægypt* then took order, that the people of the *Hebrews* should go out of his land, and depart whither they should be directed. *Procopius* also mentioneth *Joshua*, the son of *Nun*, *Moses* successor, and saith, that the people of *Phœnicia*, for fear of *Joshua* and the *Israelites*, left their own Country, and departed into *Africk*: he mentioneth likewise the *Jebusites*, *Gergasites*, and the other people named in the sacred Bible. *Orpheus*, one of the most ancient Writers next to *Moses*, and an Heathen, doth mention the two Tables of stone wherein the Law of God was written, and wisheth moreover, all such as be studious of vertue, to learn out of his Verses divine knowledg: *Whereby* (saith he) *they shall understand and know the Author of the World, which is one God, which created all things, cherisheth all things, nourisheth all things, who is not seen with mortal eyes, but is perceived only by the mind; which doth no hurt to mortal men, insomuch as he is the causer and procurer of all good things.* Furthermore he addeth, *that no natural man hath seen God at any time, except only a certain most godly old man that came of the Chaldeans, (viz. Moses.)* At last he concluded with this saying, *That he had learned these things out of the monuments which God in times past had delivered in two Tables of stone.* *Linus* also saith, that God created all things, & in the seventh day had finished all things, *Homer* also & *Hesiodus* testifie the same, the one saying that the seventh day did perfect & finish all things; the other, *Septimam lucem fuisse sanctam & præfulgidam*: That the seventh day was most holy and bright. How the earth was without form before it was fashioned by God. *Ovid* testifieth, calling it a *Chaos*, which is *rudis indigestaque moles*, a rude and unfashioned heap; which *Homer*, and *Hesiodus* also testifie, calling it *Hyle*, a certain unshapen and rude matter, which God afterwards brought into good form and fashion. These have testified, we see, of the Creation of the World, (which is the great marvel of marvels) affirming in manner the very words of *Moses* which he writeth in *Genesis*, shewing that the World had a beginning, and that God created Heaven and Earth, and all therein in seven days, and that the seventh day was holy unto the Lord. And this truth of *Moses*' History concerning the Creation of the World, all the chief and best Learned Philosophers amongst the Heathens did also firmly believe. The flood that drowned the World, which we call the flood of *Noah* not only *Ovid* testifieth in his *Metamorphosis*, but also divers ancient Heathen Writers, namely *Berosus* *Caldæus*, *Jeronimus Ægyptus*, *Nicholaus Damascenus*, *Abydenus*, and others (according as both *Josephus*, and *Eusebius* do prove.)

Vide Plut. de
placit. Philos.

Jos. lib. de ant.
Jud. Euj. b. l. 9.
de præp. Evang.

Con-

Concerning the Tower of *Babylon*, and Confusion of Tongues there, which (*Moses* recordeth *Gen. 11.*) testimony is given by *Abydenus*, that lived about King *Alexander's* time, and by *Sybilla*, and by the words of *Hestius*, concerning the land of *Sennar*, where it was builded; and these Gentiles do shew by reason, that if there had not been some such miracle in the division of Tongues, no doubt but that all Tongues being derived from one, (as all men are of one father) would still have retained the same language, which we see was seen long not to be in the world; the difference of languages in the world, is a proof of that confusion of Tongues. *Euseb. lib. 9. de præp. cap. 4.*

Of the long life of the first Patriarchs, not only the forenamed *Berosus*, *Caldeus*, *Jeronimus Ægyptus*, *Nicholaus Damascenus*, *Abydenus*, but also *Mænethus*, that gathered the History of the *Ægyptians*, *Molus Hestius*, that wrote the Acts of the *Phœnicians*, *Hesiodus*, *Hecateus*, *Abderica Helanicus*, *Æsilaus*, and *Ephorus*, do testifie, that these first Inhabitants of the World did live so long. And they alledg the reason thereof to be for the multiplication of people, and for the bringing of all Sciences to perfection, especially *Astronomy* and *Astrology*, which (as they write) could not be brought to any sufficient perfection by any one man that had lived less than six hundred years, in which space the great year (as they call it) returneth about.

Of *Abraham* and his affairs, I have alledged from Heathen Writers before, as *Berosus*, *Hecateus*, and *Nicholaus Damascenus*, but of all others, *Polybister* alledgeth *Eupolemus* most at large of *Abraham's* being in *Ægypt*, of his fight and victory in the behalf of *Lot*, of his entertainment by King *Melchizedec*, of his Wife and Sister *Sarah*, and of other his doings, especially of the Sacrifice of his son *Isaac*. To whom agreeth *Melo* in his Books written against the *Jews* and *Artabanus*, of the strange Lake wherein *Sodom* and *Gomorrhah* were turned, by their destruction, called *Mare Mortuum* the *Dead Sea*, where nothing can live, both *Galen*, *Pausanus*, *Solinus*, *Tacitus*, and *Strabo*, do testifie and shew the particular wonders thereof. *Alex. Polyhist. lib. de Judaica Historia.*

From *Abraham* down to *Moses* writeth very particularly the said *Alexander Polybister*, albeit he mingleth sometimes certain Fables; whereby it appeareth that he took not his story wholly out of the Bible. And he alledgeth one *Leodemus*, who (as he saith) lived with *Moses*, and wrote the self-same things as *Moses* did; and with these also do concur *Theodorus* a most ancient Poet, *Artabanus* and *Philon*, Gentiles. And therefore it is manifest that *Moses* History (as also all the rest of the Sacred and Canonical Scriptures) is no fable or fained matter (as the Devil would make us believe) but a true, certain, and most undoubted History in all points. All which matters be sufficiently and substantially shewed also even by the Heathen Writings, which are too tedious to be here rehearsed. *Galen de simpl. Paus. in Elia. Solin. in Polyh. Tacit. in lib. ult.*

*Appion lib. 4.
contra Judeos
Porph. lib. 4.
adversus Chri-
stian.*

Exod. 8. 18.

*Exod. 8. 9, 10,
11, &c.*

*Exod. 14.
Exod. 16.*

Exod. 17.

Numb. 16.

*Deut. 32.
Gen. 49.
Numb. 12.
Deut. 14.*

But the great wonders and miracles which *Moses* did, being acknowledged to be done not by his own power, but by the power of God, do sufficiently give credit unto him; of whom and of whose acts do bear witness, not only the forenamed (especially *Artabanus* in his Book of the *Jews*) but many others also (especially *Eupolemus*) out of whom *Polyhistor* reciteth very long Narrations of the wonderful and strange things done by *Moses* in *Aegypt*. Yea, the Miracles done by him, the greatest enemies that ever he had in the world, that is *Appion* in his fourth Book against the *Jews*, and *Porphyry* in his fourth Book against the *Christians* do confels. And *Porphyry* adjoyneth more for proof thereof, namely, that he found the same things confirmed by the story of one *Sacontathon* a Gentile, who lived (as he saith) at the same time with *Moses*: but all those Miracles (say those two his great enemies) were done by art Magick, and not by the power of God. But first, where could *Moses*, a simple Shepherd, learn so much Magick? Or why could not then the great Magicians of *Aegypt* either do the like, or at leastwise deliver themselves from those Plagues that were in *Aegypt*, (especially since their study was in Art Magick from their Infancy?) yea, why did they cry out, *The finger of God is here*, when they could not do as he did? Or let them answer, why *Pharaoh* King of *Aegypt* did speak to *Moses* and *Aaron*, saying, *Pray ye unto the Lord that he may take away the Frogs from me, and from my people*. His great Magicians belike could not do it; yea, he signifieth in that speech, that none can do it but God; yea, and that neither *Moses*, nor *Aaron* could do it any otherwise than by praying unto God. And indeed *Moses* and *Aaron* did by prayer unto God effect it, at the very same time that the King did appoint it to be done: that he and all the World might know, that there was not any like unto the God of *Israel*.

Where did you ever hear of such works done by Art Magick as *Moses* did? when he divided the great and mighty Red Sea? that the people of *Israel* might go through the dry Land? when the Waters came together again upon *Pharaoh* and all his Host, and drowned them, and all their glory in the Sea? when he called so many Quails upon the sudden into the Camp, as sufficed to feed Six hundred thousand Men, besides Women and Children? When he made a very Rock by smiting it, to yield forth abundance of Water, sufficient for the whole company of *Israel*? When he caused the ground to open and swallow down alive, three of the greatest of his Army, *Corah*, *Dathan*, and *Abiram*, together with their Tabernacles, bags and baggages?

Beside, what wondrous works or miracles soever *Moses* did, he always acknowledged to come from God, rejecting utterly all glory from himself, and attributing and yielding all the glory unto God. Again, in his writings he doth not excuse nor conceal his own sin, nor the sin of his people, no not the sin of *Aaron* his own Brother, nor of

Many

Mary his Sister, nor of *Levi* his Grandfather, nor of any other of his lineage and kindred. Neither did he once seek or go about (although he were in place of power and authority to do it) to bring in any of his own Sons into the Rule and Government after his decease, (although he had many) but left the only Rule and Government unto a stranger, named *Jeshuah*, as God commanded. Deut. 3.
Numb. 27.

All which things do shew (and many more too tedious to rehearse) that *Moses*, both in his writings, in his words, and in his works, was no man of ambition, or of worldly spirit; but a meek, humble, dutiful, obedient, and faithful servant of God in all matters.

The History of *Moses* therefore being the most ancient, and the same being most undoubted and certain true, in so much as he and his History do plentifully testifie of Christ which was to come, and should be heard in all that he should say and teach; it remaineth that his Religion which he hath taught unto the World, is the only true Religion, and all other Religion (not grounded on the like antiquity and truth) to be abandoned.

6. None can discredit *Moses*, nor the *Psalmes*, nor any of the Prophets amongst the *Jews*, but they must withal discredit Christ; for Christ saith thus of himself, that *All must be fulfilled which were written of him in Moses, the Prophets and the Psalmes.* Luk. 24. 44. Again, he sendeth such as would know of him whether he were the true *Messias*, to the Scriptures of the *Jews*, saying thus, *Search the Scriptures, for they are they that testifie of me.* Joh. 5. 39. So that Christ, *Moses*, the *Psalmes*, and the Prophets, in a word, the whole Canonical Scriptures of the *Jews* do go arm in arm, and be linked together like inseparable friends that will not be sundred: and therefore the one is always a proof for the other; as likewise a disproof of the truth of the one, is a disproof of the other; and therefore is it, that though the incredulous *Jews* be so false in friendship, as that they will not (through unbelief) take part with the Christians, yet the Christians be more firm, and will hold with the Scriptures of the *Jews* to the death. Now if there were no more to prove the Divinity of Christ, but the great and wonderful Miracles which he did (some whereof were such, as never any did before, nor could do but God only) it were sufficient to prove him to be the Son of God, and that he came from the bosom of his Father. The great and many Miracles that he did (being famous not only in *Judea*, but in all the *Roman Empire*, and so over all the world) are and were such as none of the Heathen dare do, or can deny, but all acknowledg. And therefore I conclude, that the Christian Religion, proceeding from so divine a power, and from one whose works and wonders are above all the World, is the most undoubted true Religion.

7. Christ did never any hurt on Earth, but he did marvellous much good,

good, he healed all manner of Diseases, he caused the dumb to speak, the halt to go, the blind to see, and the deaf to hear; he stilled the raging of the Winds and Seas, gave sight to him that was born blind, raised the dead to life again, cast out Devils, knew mens thoughts, and did such works as no man could do, except God were with him, yea, except himself were God. Moreover, his life was such, as none was able to accuse him of any sin, so pure and unreprouable was he. Again, the doctrine he taught was far from a worldly spirit, being most heavenly, most innocent, and most Divine, for never any man spake as he spake, nor with such authority. Again, he always pronounced that he sought not his own glory, (which deceivers are wont to do) but the glory of his Father; and as he spake, so it was indeed. The whole course of his Life and Death, Resurrection and Assention doth shew the same: For when the *Jews* would have made him an Earthly King, he would none of it, but conveyed himself away, *Joh. 6. 15.* teaching his Ministers to do the like, *Luk. 22. 25, 26.* For he proclaimed that his Kingdom was not of this world, *Joh. 18. 36.* But that he came to do the will of his Father. Over and above all this, he was the greatest Prophet that ever was, and fore-told divers things (as namely, that he should be crucified of the *Jews*, and the third day rise again; that *Jerusalem* and the Temple should be destroyed ere that Generation passed; that after his Ascension, the Holy Ghost should come upon his Disciples assembled at *Jerusalem*, and divers others) all which the World doth know came to pass accordingly. And nothing which he hath spoken, but it shall be performed; for there was never any fraud within his lips, or falshood within his tongue. And therefore I conclude, that the Religion of him (who was most holy in his life, most harmless towards others, most bountiful towards all, most wonderful in his works, most true in his Prophecies, most heavenly in his Doctrine, not favouring of any carnal delight or worldly affection, nor by any way or means seeking his own glory, but the glory of God, and to do the will of his Father) is and must needs be the only true Religion.

8 Another argument I frame thus; That Religion which proceedeth undoubtedly from God, is the true Religion: But the Christian Religion proceedeth undoubtedly from God: *Ergo*, &c. That it proceedeth undoubtedly from God, I prove thus, Either it must proceed from God, or from the Devil, or from Men; but it is too holy to proceed either from Men or Devils; for it over-throweth the works and Kingdom of the one, and forbiddeth the revenging spirit of the other, (commanding men to love their enemies, to do good to them that hate them, and persecute them) and it condemneth their wanton eye, and the adulterous thoughts of their hearts, and their covetous humor, admitting no uncleanness or impurity, and forbidding all iniquity and

and wickedness, be it never so secret or close. Sith therefore it is so opposite and contrary to mens affections, wherewith naturally they be carried, and that it commandeth to be holy, even as God is holy; it is manifest, that it can neither be of mans devising, nor of the Devils invention: it remaineth therefore that it must needs be of God, and consequently the only true Religion.

9 Another argument is this, That Religion which respecteth only the glory of God, is, and must needs be the only true Religion. But such is the Christian Religion, for it alloweth not any man to glory in himself, but sheweth that whosoever glorieth, should glory in the Lord, 1 Cor. 1. 30, 31. Rom. 4. 2. Therefore the Christian Religion is the only true Religion.

10 Lastly, the spreading and prevailing of the Gospel of Christ over the Universal World, when as all the World (both *Jews* and *Gentiles*) were set and opposed against it, doth demonstrate plentifully and effectually, that the Christian Religion proceedeth from God, and that God is the Author thereof, for if it had not had a God to protect and patronage it, and to make it pass currantly through the World, it must needs have been utterly suppressed and choaked, even in the springing and first rising thereof. For after the Ascension of Christ Jesus into Heaven, what were his few Apostles (in the judgment of reasonable men) able to do, for the spreading and prevailing thereof, against the force and power of all the World, which was then ready bent with all both fury and fraud, violence and vengeance, and with all their devices which they could invent to suppress it? or what eloquence had his few Apostles to perswade the World, or any therein, to the receiving and imbracing of that Christian Religion, which they were appointed to preach? They (as all men know) were reputed and known to be unlearned men, but only that they were taught and instructed by the spirit of God, which according to the promise of Christ their Master) at the time appointed, descended down upon them, being assembled at *Jerusalem*; by which spirit they were enabled to speak all Languages, and emboldened to preach his Gospel and Religion in such sort, and with such puissant and divine wisdom, as none should be able to resist that Spirit they spake by, howsoever their persons might be hindred, molested, vexed and persecuted. This, even this is a wonder of wonders, and an infallible demonstration of the Divine vertue of the Christian Religion, that it having so few to publish it, and such as they were, and being incountred by all the Princes and Potentates of the World, it should notwithstanding so strangely prevail, as within a short time to be universally spread over the face of the whole Earth. Who can now say but that it was protected, and prevailed by the power of God? for the power of all the World was against it; and if the Christian Religion had

L

been

been no better protected by God, than by men, alas, it had perished long ago; yea, it had never lived until this day, but had been choaked even at the first up-rising, and as it were in the cradle or infancy thereof. Let all Wits therefore throw down themselves, and let all Tongues freely confess the Divine vertue of the Christian Religion, which could not be stopped nor suppressed; but was so mighty, as that the power of all the World, and all the Devils in Hell joyning with them, was not able to stay the course and passage thereof, but that it did prevail, and that within short space, over all the Earth. And therefore the Christian Religion (without all doubt) is the only true Religion, which came down from Heaven, being brought by Jesus Christ the true Messias, from the bosom of God the Father. Of which (having so many and so infallible arguments to prove to every mans sence the truth thereof) none can doubt, except he will also doubt whether the eye doth see, the ear doth hear, and the heart doth understand; the evidence thereof is so clear and manifest, as that it is able, if not to convert, yet to convince all gain-sayers whosoever, and to make us, that already profess, firmly to hold the same; knowing for certain that the Christian Religion is the only true Religion in the World, and that Salvation is no where else to be sought. For run over all the Religions of the World, and where shall you find any so pure, so divine, so powerful, so miraculous? it hath all the signs, tokens, arguments and proofs that may be, for the splendent truth thereof, and to demonstrate, that undoubtedly it came from God.

CHAP. IV.

Wherein is briefly shewed the Religion of Mahomet, to be a false and wicked Religion.

IF I shall speak something of the *Mahometish* Religion, I think the truth of the Christian Religion will appear so much the more; for when black and white are laid together, the white carrieth the greater estimation and glory with it. And beside, *Mahomet* himself testifieth of Christ, to be a great Prophet of God, and a great worker of Miracles, *And that the same Jesus Christ was born of the Virgin Mary, that he lived without sin among men, that he was a Prophet, and more than a Prophet, and that he ascended into the Heavens:* And therefore he reproveth the *Jews*, for that they would not believe him to be born of a Virgin. But on the other side, because he would not have Christ to bear credit above him, he disliked that he should be called or reputed

*Math. Paris
Hist. Ang. in
Hen. 3.*

ted the Son of God. But beside the testimony of all the former Prophets of the World, both *Jews* and *Gentiles* (as is afore-shewed) do all teach, that he should be the Son of God. *Suidas* doth moreover confute this false Prophet, who reporteth in his History that the *Pharisees* at *Jerusalem*, called a Council to find out the Father of Jesus; they enjoined certain Women to search his Mother; the Women affirmed they found her a Virgin, then was it recorded in the famous Register Book of the Temple, *Jesus the Son of God, and of Mary the Virgin*. This proveth, not only that the Mother of Jesus was a Virgin, (which *Mahomet* truly held) but also that Jesus was the Son of God (which *Mahomet* alloweth not.) And indeed *Mahomet's* Religion is a patched Religion, mixt partly with *Judaism*, partly with *Gentilism*, partly with *Papism*, partly with *Christianism*, being subtilly contrived for the erecting of the same, and to bring followers after him, whereof shall be spoken more hereafter.

The beginning of *Mahomet's* usurping, and of his Sect, was thus: Many hundred years after Christ, namely, in the year of our Lord 597. and in the reign of *Mauritius* the Emperour, when as *Gregorius Magnus* was Bishop of Rome, this *Mahomet* was born (being of the line of *Ishmael* the Son of *Abraham*, by *Hagar* the Bond-woman, having unto his Father one *Abdara*, and unto his Mother one *Emma*, being very obscure and base Parents) in *Mecha* a City of *Arabia*; his Parents deceased, and left him a very young Orphan, who in short time by misadventure was taken captive. This being once known unto his kindred, one *Ademonaples* (saith *Volateran*) an *Ishmaelite*, bearing him good will, for his favour and forwardness of wit, paid his ranfome, and made him Servant and Factor in all his Merchandize.

Not long after his Master died without issue, and his servant *Mahomet* matched with his Mistress, a Widow of fifty years of age, called *Eadigam*, and (saith *Paulus Diaconus*) his own Kinswoman; so that his Master being of credit and substance, and his Mistress (afterwards his Wife) of no less account, and so shortly after departing this life, he succeeded them both in credit, and all their substance, and by this means grew to a great power and estimation. *Diaconus* further saith, that this *Mahomet* for the space of ten years gave himself secretly by perswasion to bewitch the people, and other ten years after, with Rogues and Vagabonds that repaired unto him, with force of Armes, with sword, and shedding of blood, he spent in subduing of Countries. And lastly, nine years he openly and manifestly enjoyed as a deceiver, a false Prophet, and a King over those whom he had already infected throughout *Arabia*.

Sabellicus writeth, that *Mahomet's* father was an Heathen, and his Mother an *Ishmaelite*, whereby it came to pass, that whilst his Mother

taught somewhat of the Religion of the *Hebrews*, and his Father on the other side, the religion of the *Gentiles*. *Mahomet* (like a dutiful child, but not like a discreet son) obeyed both, and that was some cause of the mixt and patched Religion. He had the falling-sickness, which took him so extreemly, that he grovelled along the ground, and fomed piteously at his mouth. His Wife being of great honour and substance, bewailed her hard hap in matching with a beggarly rascal, and a diseased creature; but he (with his wily companions) having taught a Dove to feed at his ear, wherein he had put grains of corn, perswaded his Wife to be content, and that he was another manner of man than she took him to be; namely that he was a Prophet, that the Spirit of God fell upon him, and that the Angel *Gabriel* in the form of a Dove came to his ear, and revealed to him secrets from God whose presence he was not able to abide; and therefore was it that he so prostrated himself, and lay in a trance. His Wife being herewith satisfied, she began to chat the same amongst her Gossips, saying, *Say nothing, my Husband is a Prophet*. The Women after their manner (whereof some of them can keep no counsel) blazed abroad that *Mahomet* was a Prophet, and so from Women it came to Men.

Aventine.
Annal. lib. 3.

Zonaras Annal.
Tom. 3.

This being once noised, they flocked unto him from all parts of *Arabia*. He being throughly instructed in Satans school, and well seen in Magick, observed the present opportunity. The *Romans* and *Persians* then warring together, *Mahomet* with his *Arabians* went, and first took part with the *Romans*, but afterwards served them a fly touch, and forsook them, and thereby weakned that side. In a while after he espied the *Persians* go to wrack; and having despised the *Romans*, he setteth less by the *Persians*, and then setteth forth himself with might and main, with his Captains and Lieutenants (called *Amir-el*) to subdue Nations, and to destroy the *Christians*, to the end that he might establish that false Religion, devised by himself, and his wicked Confederates; he prevailed wonderfully, and in short time after his decease (in the time of *Ebubezer* and *Haumer*, that successively reigned after him in *Arabia*) there were got and subdued to the *Arabians*, the Region of *Gaza*, the City of *Bostra* in *Arabia*, *Damascus*, *Phœnicia*, *Egypt*, *Palestina*, the City *Jerusalem*, all *Syria*, *Antioch*, *Edessa*, *Mesopotamia*, all *Persia*, yea and in a manner all *Asia*. But I may not forget the end of *Mahomet*, who in an Evening sitting up late in his Palace, and having taken his fill of Wine, wherein one of his Companions had poured some poyson, felt his wonted sickness approaching, and made haste forth, saying, he must needs depart to confer with the Angel *Gabriel*, and go aside, lest his glorious presence should be an occasion of their deaths; forth he went, and remembring that a soft place was best for his falling-sickness, down he fell upon a *Dunghill*, groveling along with great pain, foming at the mouth, and gnashing

gnashing his teeth; the Swine came about the Dunghill, fell upon him, wounded him sore, and had eaten him up, had not his Wife, and others of his House heard the noise of the Hogs, and rescued the false Prophet. *Antoninus* reporteth, that he was not without sundry diseases, which intemperate Diet brought to him; namely, the Pleurisie, and a kind of Lethargy; for oftentimes his senses seemed to be taken from him. He continued drooping the space of fourteen days; at length he departed this life. His belly had such a swelling that it seemed ready to burst, and his little finger bowed backwards. In the time of his lickness he commanded them that were about him, that when breath departed his body, they should not straightway bury him; for he said, that within three days he would ascend into heaven; but hereby appeared that he was a false Prophet, for they kept him above the ground the third and fourth day, yea (as *Flores Historiarum* testifieth) the space of thirty days, in great hope he would rise, and ascend according to promise; but they saw nothing, saving that they felt an intolerable stench, so that in great disdain (saith *Antonius*) *Eum longe à domibus projecerunt*, they cast him far from houses. But his Companions (such as consulted with him, and concealed his falshood and treachery) remembering themselves, and judging that the disdain of *Mahomet* would be their discredit, and his fall their foil and shame, they fetcht him again, they chest him in an Iron-coffin (saith *Sabellicus* and *Naclerus*) they bring him unto the famous Temple of *Mecha* (in which City he was born) with great solemnity, as if he had never been seated upon the Dunghill with Swine, they convey to the roof of the Temple mighty Load-stones, they lift up the Iron-Coffin, where the Load-stones according to their nature, draw to them the Iron, and hold it up, and there hangs *Mahomet* on high.

Ant. Chron. part. 2. lib. 13. Cap. 5.

Sabel. Aenead. 8 lib. 6.

This was the report of old

Anton. Chron. part. 2. cap. 5.

Wolfgang.

Drenster. Chron.

Nacl. Gen. 22.

Sabel. Aenead. 8 lib. 6.

Those that imbrace the Religion of *Mahomet*, are called *Saracens*, for it was the pride of *Mahomet* to have them so called, to advance his own doctrine and profession, because he knew himself lineally descended of *Ishmael* the son of *Agar* the Bondwoman; therefore to avoid this reproach, he bare the world in hand, that he came of *Sara* the free woman, the Wife of *Abraham*, and called himself and his followers, *Saracens*. *Sabellicus* writeth, that the *Gracians* of spight are wont to call the *Saracens*, *Agarens*; for that they came not of *Sarah*, but of *Agar*.

This *Mahomet* while he lived, used the company of *Christians*, *Jews*, and *Infidels*; *Et ut popularior esset ejus lex, ex omnium gentium sectis aliquid assumpsit*: And to the end his Law might be the more favoured, he borrowed something of every Sect. Satan furnished him with three Instruments, as helps to bring his mischievous intent about. The first was a *Jew*, a great Astronomer, and a Magician, who opened to him at large the *Jewish* follies; The second, one

Sabel. Aenead. 8 lib. 6.

Fascicul. Temp.

John

Sabel. Anead.
8. lib. 6.

Ant. Chro. par. 2.
tit. 15. cap. 2.

Matthias a
Michov. de Sar-
mat.
Asian. lib. 1. l. 7.
Laonic. de Turc.
lib. 3.

Sabel. Anead.
8. lib. 6.

The vanity of
the Turks Re-
ligion.

John of Antioch; The third, one *Sergius* a Monk, both abominable hereticks. Every one plaid his part. To flatter the Christians, he was content to be baptized of *Sergius*, and of these Hereticks, he learned with the *Sabellians* to deny the Trinity; with the *Manichees* to establish two beginnings; with *Eunomius* to deny the equal power of the Father and the Son; with *Macedonius* to call the Holy Ghost a Creature; and with the *Nicolaites* to allow many wives, and wanton lust. *Sergius* the Monk also perswaded *Mahomet* in his *Alcoran* (so is the Book of the Law termed) to commend the humility of Christian Monks and Priests; he made him also deliver the *Saracens* a Monks cowl, which they use to this day, also *instar Monachorum multas genuflexiones*, many duckings and crouchings like the Monks. *Matthias a Michovia* addeth that they use shaving, and this no doubt was the Monks doctrine. They commend the blessed Virgin *Mary*, confess God to be the Governour of all things, and that *Jesus Christ* was the Apostle of God, begotten by the Angel *Gabriel* on *Mary* the Virgin, who never knew man, and that he was greater and worthier than man. They allow the Miracles that *Christ* did, and the Gospel, (so far forth as it agreeth with the *Alcoran*) and *Moses*, and the Old Testament, correcting therein (so presumptuous is the Spirit) certain errors. He called himself a Prophet, and that he was sent of God to supply the Imperfections of all Laws. He forbade his followers all Pictures and Images in their Temples. He forbade the eating of Swines flesh; he commanded purifyings and washings, *ad similitudinem Judaeorum*, after the manner of the *Jews*. The Christians have Sunday for their Sabbath, the *Jews*, Saturday, and *Mahomet*, Friday; to dissent from the *Hebrews* and Christians; or, as *Antonius* writeth, in the honour of *Venus* the Goddess of *Arabia*, thereby the rather to win that Country people. And thus it pleased him to devise a Religion mixt of all these, to the end he might have of all Religions, some to build up his Kingdom. And indeed *Mahomet* took the advantage of the time; for that time was a time of dissention among Princes, and of division amongst those which called themselves Christians. *Heraclius* the Emperour, and *Chosdroes* King of *Persia* were at deadly enmity, one warring against another. The *Scythian* Nation were of neither side, but at last against both, raising a power of themselves, having *Mahomet* their Ring-leader. The Church was troubled with divers Sects and Heresies, as with *Nestorians*, *Jacobites*, *Monothelites*, &c. And then was there contention amongst the Bishops, who should have the proud title of Universal Bishop. God was highly displeased with this wickedness, and suffered Nations to rise as a rod or scourge to whip his people; for where the Hedge is broken, there it is easie for the Beasts of the field to enter and spoil. Now the vanity and falshood of this Religion may be proved thus.

First,

First, By the newness of it; for it is but of late years begun, and there was never any Prophecie that did allow of such a Prophet, or of the doctrine of such a one. And therefore he cometh in his own name, and so consequently not to be received.

Secondly, He did no miracle at his coming, and therefore no reason that any should believe in him. He spake unto the *Saracens* of himself; *Non sum miraculis, aut indicis ad vos missus*; I am not sent unto you with miracles and signes. There was no Divine power shewed in all his practice. *Malthe. Paris. hist. Aug. in Hen. 3.*

Thirdly, It is manifest that *Mahomet* was a false Prophet, because he said, That within three days after his death he should ascend into Heaven, which was notoriously false, as before appeareth. *Flor. hist.*

Fourthly, The Religion of *Mahomet* is fleshly, consisting in natural delights, and Corporal pleasures, which shew that man, and not the Divine Spirit of God, is the Author thereof, for it is permitted the *Saracens* by that his Law to have four Wives (though these be of nigh kin) yea five, marrying them Virgins; and to take besides as many of them which they have bought and taken Captives, as their ability will serve to maintain. The Paradise likewise promised to his followers is this; namely, They shall have Garments of Silk, with all sorts of Colours, Bracelets of Gold and Amber, Parlors and Banqueting Houses upon Floods and Rivers, Vessels of Gold and Silver, Angels serving them, bringing in Gold, Milk, Silver, Wine, Lodgings furnished, Cushions, Pillows, and Down-beds, most beautiful Women to accompany them, Maidens and Virgins with twinkling eyes, Gardens and Orchards, with Arbours, Fountains, Springs, and all manner of pleasant Fruit, rivers of Milk, Honey, and spiced Wine; all manner of sweet Odors, Perfumes, and fragrant scents; and to be short, whatsoever the flesh shall desire to eat. Thus fleshly people have a fleshly Religion, and a fleshly Paradise to inhabit. But like Prophet, like people, and like religion; for *Mahomet* himself was such a fleshly fellow, as that though modest ears are loath to hear, yet because the filthiness of this Prophet may not be concealed, I must utter it. He committed buggery with an Ass; *Bonfinius* writeth it. Again, he committed Adultery with another mans Wife, that upon displeasure was from her Husband; and when he perceived the murmur of the people, he fained that he had received a paper from heaven, wherein it was permitted him so to do, to the end he might beget Prophets, and worthy men. Again, *Mahomet* (as *Caelius* reporteth) had forty Wives, and further he gloried of himself, that it was given him from above to exceed ten men (saith *Cleonard*) fifty men (saith *Antoninus*) in carnal lust and venery. *Avicenna*, one of *Mahomet*s own sect, is himself brought in disliking of this Religion, for this reason; Because *Jacob de Vor. legend. 157. Laonic. de reb. Turc. lib. 3. Ant. Chron. Bonfin. lib. 8. Decad. Bernard. in Rosar. part. 1. Serm. 14. Ant. Chro. par. 3. tit. 15. cap. 2. Caelius Nichol. Cleon. 1. Epist. Antocien. Chron. part. 2. cap. 3. Avicenna lib. 1. cap. 1. tabyf.*

Mahomes.

Gods Arrow against Atheists.

Mahomet (saith he) hath given us a Law, which sheweth the perfection of felicity to consist in those things which concern the Body; whereas the wise and Sages of old had a greater desire to express the felicity of the Soul than of the Body; as for the bodily felicity, though it were granted them, yet they regarded not, neither esteemed it, in comparison of the felicity which the Soul requireth. His Paradise and Doctrine is such, as there seemeth small difference between Epicurism, Atheism, and Mahometism.

Anton. Chron.
part. 2. tit. 13.
cap. 4.

Fifth, *Mahomet's* Law is a Tyrannical Law; for he made it death to dispute of it, and if any man speak against it (saith he) *Proditore occidatur*: Let him be traiterously put to death. And again, *Sine audientia occidatur*: Let him be put to death without coming to his answer.

Sabel. Anead.
8. lib. 6.

Qua sanctione (saith *Sabellicus*) *palam fecit nihil synceri in ea lege esse*, &c. By which decree he manifested, that there is nothing sincere in that Law, &c. Moreover, he wrote in the *Arabian* tongue, and taught his followers, that his Religion, *A gladio cepit, per gladium tenetur, & in gladio terminatur*. Began by the Sword, is holden by the Sword, and is finished or ended in the Sword. Which sheweth that the

Matth. Paris
hist. Ang. in
Hen. 3.

Sword and arm of flesh is all the author and protector that his Religion hath. Again, *Mahomet* made this Law amongst them, saying, *He that slayeth his enemy, or is slain of his enemy, let him enter and possess Paradise*. He spake like a man with a carnal spirit; teaching revenge to the uttermost, and promising Paradise to such; but no proof of a divine Spirit appeareth in him.

Paul. Diac. rer.
Rom. lib. 18.

Sixth, As *Mahomet's* Religion is defended by force of sword and fraud, insomuch as he made it death to call it into question; so likewise did it begin, as by the force of sword, so likewise by notable fraud, and was established through wiles, deceit, subtilty, and lyes. For first he having the Falling-sickness, perswaded his Wife and others, that it was the power of God, and the presence of the Angel *Gabriel* that caused him to fall down. *Sergius* the heretical Monk was at hand, and bare false witness to the same (saith *Zonaras*.) He told them that the same Dove which he taught to feed at his ear, was sometimes an Angel, and sometimes the Holy Ghost. He had three Companions all of a confederacy, to devise, and face out lyes with him. When he perceived that men gave ear to him, he fained that the Angel *Gabriel* had carried him to *Jerusalem*, and thence to have lifted him up to Heaven, and there to have learned his Law.

Zonaras Annal.
Tom. 3.

Ant. Chro. part.
8. tit. 13. cap. 5.

He made the *Saracens* believe, that before God made the World, there was written in the Throne of God, *There is no God, but the God of Mahomet*. When he had framed his *Alcoran*, and bound it up fair, he caused secretly a wild Ass to be taken, and the Book to be bound about his neck, and as he preached unto the people, upon a sudden he stood amazed, as if some great secrecy was revealed to him from above, and

and brake out, and told the people, *Behold, God hath sent you a Law from Heaven; go to such a Desert, there you shall find an Ass, and a book tyed about his neck.* The people ran in great haste, they found it so as he had said, they take the Ass, they bring the Book, they honour the Prophet. Touching divorced, and separated Wives, he told the *Saracens* he had received a paper from Heaven. He used soothsaying and divination, the which at *Fessa*, a City of *Mauritania*, unto this day is called *Zarragia*. He perswaded his followers, that at the end of the world he should be transformed in the form of a mighty Ram, full of locks, and long fleeces of Wool; and that all that held of his Law, should be as fleas shrouding themselves in his fleeces, and that he would jump into Heaven, and so convey them all thither. These, and such like were his slights, to beguile a foolish, rude, and barbarous Country people; the foolery, pride and vanity of whose Religion, I trust, every one doth sufficiently perceive.

7 *Mahomet's* Religion is no true Religion, but a meer device of his own, and of three others his false conspirators; for he hath patched together his *Alcoran* of the doctrine of *Heathens*, *Indians*, and *Arabians*, of superstitious *Jews*, of *Rechabites*, of false Christians and Hereticks, as *Nestorians*, *Sabellians*, *Manichees*, *Arrians*, *Cerinthians*, *Macedonians*, *Eunomians*, and *Nicolaites*, of illusions, and inventions of their own: And lastly, (for further credit) he borrowed some out of the Old and New Testament. But God will not thus be served; for he delivered his mind of old unto *Israel*, and he is not changed, but continueth the same God still. *Ye shall not (saith God) do every man what seemeth him good in his own eyes; Whatsoever I command you, take heed you do it; thou shalt put nothing thereto, nor take ought there-from.* Satan being conjured to deliver the truth of the *Alcoran* of *Mahomet*, said, that therein were comprised twelve thousand lyes, and the rest was truth; by all likelihood very little. And therefore I conclude, that there is no evidence to prove *Mahomet* a true Prophet, many prove him to be a false Prophet, and blasphemous, and presumptuous, and his Religion to be a wicked, carnal, absurd, and false Religion, proceeding from a proud spirit, and humane, subtile, and corrupt invention, and even from the Devil, the crafty Father of lies, a murtherer, and man-killer from the beginning. And so much hereof may suffice.

CHAP. V.

Wherein is shewed that the Church of Rome is not the true Church of God, nor observeth the true Religion.

I Am now entring into that great controversie between the *Protestants* and the *Papists*, whether of them should be the true Church, and true Worshippers of God in Christ; for they both acknowledg God, and Christ his Son; and all the Sacred and Canonical Books of the Scriptnres, they confesse to come from God, and from his divine Spirit, as indeed they could come from no other. But whiles they both confesse this Book, it is good reason that they should both stand to the arbitrement and judgment of these Books, for the trial of the true Church; which if they do, (as indeed they must) this controversie is at an end, and not worthy to be made a question, or to be doubted of; for by the Sacred and Canonical Writings it shall by and by be manifest, that the Church of *Rome* cannot be the true Church possibly. But first let us hear what it saith for it self, and what good grounds it hath for the fortification thereof. For if it be not builded upon a good foundation, and upon such grounds, as will hold, the whole building is like to lye in the dust, and to come to ruin.

Visibility or
splendancy of
the Church in
outward shew
is no certain
or inseparable
mark of the
true Church.
A Simily.

I They hold very stiffely (but not so strongly) that the Church of God militant here upon earth, is visible to the outward eye, and may be pointed out by the finger at all times, in such sort as that one may know whither to resort, as to the Congregation of Gods people, there to joyn himself unto them, and to praise and pray unto God with them, and to do those things that he requireth at their hands. But all this cannot profit them, nor hurt us; for as in the *Primitive Churches* persecuted by those tyrannical and heathen Emperours, there was a Church of God (though not seen of them) who had their meetings and Assemblies amongst themselves (though secretly because of their enemies), so likewise in the days of *Queen Mary*, as also in all other times of the persecution of our Church by the *Romish* Bishops and their partakers, our Church no doubt was, and might be; and they likewise had their meetings and assemblies, though both they, and the place of their resort were unknown to those their persecuters.

In the time of *Dioclesian* the Emperour (especially) Christians were so wasted, as to the judgment of men none were remaining, their Books were burned, the Churches destroyed, and themselves put to death.

death. In the end when this great havock was made, and cruelty had wasted and destroyed all that could be found, where was then the visible Church? It must needs be then enforced to hide it self, and so it was, and the glory thereof so eclipsed, that for a while it shined no where. And therefore the Church is not always visible and seen to the outward eye, nor splendent in the faces and sight of men, and yet a true Church notwithstanding, as then it was; for it is the Sun, though it be sometimes overwhelmed with a cloud; and it is fire still, though it be sometimes raked up in embers; and so the true Church is and may be, although not seen or known to the World; yea, though it seem overwhelmed with tyrannical malice, and hide it self as though it were clean extinct.

The Church
not always
visible.

2. Let them tell me where the Church was visible, when being assembled at *Jerusalem*, there arose a great Persecution against it, in so much as they were all dispersed and scattered, as the Text sheweth? Or let them tell me, where or how the Church was visible when Christ was smitten, and all the rest were scattered and hid, and concealed themselves, the face of the visible Church was then not in Christ and his Apostles, but in the *Jews* among the Scribes and Pharisees: and therefore if visibility be such a mark of the true Church, then these who crucified Christ were the true Church, and not Jesus Christ and his Apostles; which who dare affirm? Yea, who will not deny? Yea, when the Shepherd was smitten, and the Sheep scattered, and yet a true Church; who can deny but that a true Church may be, though it be not apparently visible, and seen to the World? What shall I say more? Doth not St. *John* in his *Revelation* testifie expressly, *That the Church of Christ* (signified there by a Woman) *fugit in solitudinem, fled into a desert, or wilderness*, where she had a place prepared for her of God, and where she could not for a certain season be found of her persecuters? Let them further shew me how the Church was visible in the time of *Elias* the Prophet, when he complained that he himself was left alone. *O Lord, (said he) they have forsaken thy Covenant, they have destroyed thine Altar, and slain thy Prophets with the sword, and I am left alone.* *Elias* did not think himself to be *solus Propheta relictus* (as *Campion* answered in the Tower) I say he spake not of himself only in that respect; but in this respect, that he took himself to be the only true Worshipper that was left in *Israel*: which is manifest by the answer which God gave him; namely, that besides him he had seven thousand true Worshippers yet remaining, which had not bowed their knee to *Baal*. I demand of the *Papists*, when *Elias* knew no other true Worshipper of God but himself, how the Church was visible? for whither he should go to find a true Worshipper, he knew not. Again, it is written in 2 *King*. 16. that under the reign of *Achas*, there was taken a pattern of the Altar of the Idolaters of *Damascus*,

Act. 8. 1.

Mark 12. 27.

Revel. 12. 6, 7.

1 King. 19. 11,
&c.

Chrys. in Mat.
24.

and that *Urias* the High Priest removed the Altar of the Lord; whereby it appeareth, that the Priesthood was corrupted, the Altar removed, and consequently the Sacrifices ceased, &c. What visibility of the true Church could there be in those days, either of *Achas*, *Manasses*, and other Kings being Idolaters, when the Temple it self (where only by the Law of God, the *Jews* were to offer the Sacrifices) was polluted and defiled with heathenish Idolatry? What Church or Congregation could any man (in this case) have resorted unto, to have performed a true and acceptable sacrifice unto God in those times, when the Temple of *Jerusalem* (which was the place to worship at) would admit no true Worshippers, but only Idolaters? It is therefore manifest that a true Church may be, though they know not a Congregation of God to resort to; yea, though it be close and not seen or known one to the other, nor yet to the world. And consequently Visibility (which the *Papists* make a mark of the Church) is no perpetual mark thereof. Yea, if such Visibility should be a mark of the true Church, then were the Idolatrous people in the time of *Elias*, in the time of *Achas*, *Manasses*, and many other Kings of *Israel* that were Idolaters, the true Church, who indeed were the false Church; and then were *Elias* and all other the true Worshippers of God, who had in those times no places left to sacrifice in, the false Church, which is absurd; *Chrysostome* faith, that in the time of *the abomination of desolation* (spoken of by Christ Jesus, in *Mat. 24.*) that is, in the time of wicked heresie, which is the Army of Antichrist (as he expounds it), *Nulla probatio potest esse Christianitatis, neque effugium potest esse Christianorum aliud volentium cognoscere fidei veritatem, nisi scripturae divine*: No proof can be made of Christianity, neither can there be any other refuge for Christians, which are desirous to know the true faith, but only the divine Scriptures. And therefore I conclude (which is apparent) that the true Church sometime is in such a state, as that visibleness cannot discern or prove it, but only the divine Scriptures must demonstrate and declare it; and consequently it is demonstratively manifest, that it is no true position of the *Papists*, *That the Church of God is always and evermore visible, seen, and splendid, to the outward eye and view of the world.* Wherefore the *Papists* do us great injury, and bewray their own ignorance, when they would have us to shew our Church in all times and ages (which notwithstanding perhaps may be done) for our Church was always, though it were not seen or known to them, but lay hid and kept it self close from their fury and tyranny, as the first and Primitive Churches did from their bloody persecuters. Our Church was then persecuted in those times when it could not be seen, and many then, like constant Martyrs, endured the tyranny of that *Romish* Religion; so that some were banished, others fled into other Nations, some endured Martyrdom at home, some others hide them-

themselves, but the whole Church generally was vexed, and oppressed. And therefore when our Church was thus persecuted, it is a good argument (I think) to say; We had our Church then and always, though a persecuted Church, though a Church chased and pursued, though a Church scattered, though a Church not seen or visible to them, yea though in it self it were enlightened from God many ages together, namely, till the tyranny of Antichrist were over-past.

Secondly, Another erroneous position whereby they are miserably deceived, is this, *They hold the Church cannot err*; and therefore suppose, because the Church of Rome was once the true Church of God, therefore it is so now and evermore. As though there might not be an Apostasie in the Church, which Saint Paul affirmeth there should. Or as though a particular Church (for the Church of Rome is but a particular Church) could not err? Yea, as though General Councils (which represent the whole Church) could not err; for so they affirm, but how truly let the World judg. And if it may be shewed that general Councils have erred or may err, then they yield their cause in this behalf. I wish they would for their own sakes; for false Jesuits and Seminaries do but deceive themselves and others, to their own confusion in this world, and except they repent, in the World to come.

2 Thef. 2. 3, 4.
The Church
may Err.

That General Councils may err, is manifest by *Augustine*, who plainly teacheth, that only the Scriptures cannot err, all other Writers may err, Provincial Councils may err. Lastly, he saith, *Concilia que fiunt ex universo orbe Christiano priora posterioribus saepe emendari, cum aliquo experimento rerum aperitur quod clausum erat, & cognoscitur quod latebat.* That General Councils which are gathered of all the Christian World, are often corrected, the former by the latter, when by any trial of things, that is opened which was shut, and that is known which was hidden. A General Council may be corrected (saith *Augustine*) Ergo, it may Err. And therefore *Augustine*, speaketh plainly to *Maximinian* the Bishop of the *Arrians*, Neither ought I to alledg the Council of Nice, nor thou the Council of Arrimine, to take advantage thereby; for neither am I bound nor held by the Authority of this, nor thou of that; set matter with matter, cause with cause, or reason with reason; try the matter by the Authority of the Scriptures, not proper witnesses to any of us, but in-different witnesses to us both.

August. Tom. 6.
lib. 2. contra Do-
natist.

Aug. con. Maxi-
min. lib. 3. cap. 3.

Theodor. lib. 2.
cap. 18.

In the time of *Constantine* that Christian Emperour, was the first, and last Council of Nice, wherein according to our Creed was decreed, that Christ was God, as well as man. In the time of *Constantius* (*Constantinus* Son) favouring the error of the *Arrians*, it was decreed in the Council of *Arrimine*, that Christ was not God, but man. This Council of *Arrimine* did err (and that grossly) in a matter of faith. Ergo, it is palpable that a General Council may err, even in matters of faith.

Again,

Again, General Councils have been contrary one to the other, and that in matters of Faith ; as the Council of *Constantinople* condemned the setting up of Images in the Church, and the Council of *Nice* afterward allowed Images. One of them (being contrary) must needs be erroneous : *Ergo*, a General Council may err.

Concil. Tom. 1.
de ord. celeb.
concit.

The General Council confesseth it self that it may err : For the whole Council prayeth in the end of a General Council (in a set form of Prayer, that is appointed to be said after every Council) namely, that God would *Ignorantie ipsorum parcere, & errori indulgere* ; Spare their ignorance, and pardon their error. *Ergo*, a General Council may err.

Lib. 2. ad Bonif.
contra Epist. Pelag.
cap. 4.

The Pope of *Rome* (whom the *Papists* hold for head of their Church) may err ; *Ergo*, their whole Church may err. *Augustine* proveth it errs. *Beatae memorie Innocentius Papa sine baptismo Christi, & sine participatione corporis & sanguinis Christi, vitam non habere parvulos docet.* Behold, Pope *Innocentius* of blessed memory doth teach, that young Children cannot be saved, except they receive the Baptism of Christ, and also the Communion of the Body and blood of Christ.

Part. 1. dist. 40.
cap. Si Papa.

But this is taxed for an error ; *Ergo*, the Pope of *Rome* may err, and consequently the whole Church under him, except perchance members have a priviledg above the head. But what shall I need to stand hereupon ? their own Canon Law (as it is evident in the decrees) doth say expressly, that if the Pope be found negligent of his own and his Brethrens salvation ; yea, though he lead innumerable people by heaps to the Devil of Hell, no mortal man may presume to reprove him because he himself being to judg all, is to be judged of none, *nisi deprehendatur a fide devius* : Except he be found erring from the faith : whereby it appeareth, that they thought he might err in matters of faith, or else that exception was put in vain. But the Pope is no other than a man, as are the members of his Church be, and *Humanum est errare* : All men are subject to error. Let every man take heed how he trusteth the Pope or any man mortal ; for it is written, *Jer. 17. Maledictus homo qui in homine confidit* ; Cursed is the man that putteth his trust in man, And why ? Because (as the Prophet *David* saith, *Psal. 116.*) *All men are liars in their words, and sinners in their works.* But when the doctrine of that man of *Rome*, and of his Church is in divers things clean contrary to the express Word of God, who can deny but it is an apparent erring Church ?

Popish errors.

Ignorance and
strangeness in
the Scripture.

As when it established ignorance to be the mother of devotion, which Christ calleth the mother of Error ; saying, *Ye err, not knowing the Scriptures*, *Mat. 22. 29.* Who can chuse but think that it hath no good meaning in it, but purposed only to build up the pride of the Pope, of his Cardinals, Bishops, Priests, Monks, and other their Ecclesiastical men ? Christ biddeth the people to *search the Scriptures*, *Joh.*

5.39. this Antichrist forbiddeth them, saying, it is perilous, it causeth Schisms, Sects, and Heresies, as though they were wiser than Christ. Again, the Apostle *Paul* commandeth, *that the word of God should dwell plentifully in the people, whereby they might teach themselves*, Col. 3. 19. But the Pope of *Rome*, and his Church alloweth not plentiful knowledge of the Word in them, yea Ignorance is the knowledge that he would desire them to have. Who would not justly suspect such a Church, and such a Religion, yea, condemn it; when to maintain and continue their Church in errors, they would have none of the people to search any Scriptures, whereby they might be discovered? Thus the silly Papists (whom I pity) are led like blind men they know not whither, and with their *implicita fides* (which is to believe, for their part they know not what) are lamentably seduced. It is good themselves should see and know what they believe, and that their faith and belief be right, lest at last they be (through overmuch trust of their teachers) extremely deceived. The people of *Berea* were highly commended, and it is noted to their praise, that they searched the Scriptures, to see whether those things were true or no, which *Paul* himself taught, *Act. 17*. For whosoever he be, yea, though he were an Angel from Heaven, if he teach matters contrary to the Doctrine of the holy and Canonical Scriptures, we are to hold him accursed, yea, and accursed again, as the Apostle of Christ Jesus *St. Paul* commandeth, *Gal. 1. 8, 9*.

Again, the Church of *Rome* when it taught and holdeth that the Scriptures were to be read unto the people, or Congregation in an unknown Tongue, what were the people the wiser? *St. Paul* would have all things done to edifying in the Church. For saith *St. Paul*, *Is qui supplet locum indocti, quomodo dicturus est Amen ad tuam gratiarum actionem, quando quidem quid dicas nescit?* How shall he that supplieth the place of an unlearned man, say Amen to thy thanksgiving, when he understandeth not what thou sayest? *1 Cor. 14*. And in that whole Chapter he utterly disliketh service in an unknown Tongue. And therefore if the Church of *Rome* will not confess their error herein, she is past all shame, and hath the impudent and shameless face of an Harlot.

They have all devised and defended a place of Purgatory, wherein all that depart this life be put, and there punished, (being a punishing fire) until they help to fetch them out with their Masses, and other their inventions and devices, which they will not do, nor think they have reason to do, except they have good current Coyn for the same.

Against Purgatory.

And therefore it may be well and justly called Purgatory-Pick-purse; and it is manifestly apparent hereby, that wealth and great riches of the Clergy, was the only mark they aimed at. For it hath no warrant

in.

in the Canonical Books of the Scriptures ; yea, the Canonical Books of Scriptures shew the contrary, and so do the ancient Fathers. Christ in the Gospel, *Luk. 16.* sheweth only but two places, namely, Heaven and Hell ; saying, that the rich mans soul (which was unmerciful to *Lazarus*) went after his death to Hell, and there was tormented, and that *Lazarus* soul (he being dead) was carried into *Abrahams* bosom, a place of joy and comfort. To the Thief which was executed at the Passion and suffering of Christ, and believed in him, Christ answered, *Hodie eris mecum in Paradiso: This day shalt thou be with me in Paradise, Luk. 23. 43.* Which sheweth that the Souls of the Faithful never come in Purgatory-fire to be boiled and punished ; for all their sin is forgiven, and consequently, the punishment incident to the same, is forgiven also, and their Souls pass from death to life, and into Paradise, a place of comfort, delectableness, and all sweetness, namely, Heaven, where Christ is ; *Verily, verily, I say unto you* (saith Christ) *he that heareth my word, and believes in him that sent me, hath eternal life, and cometh not into condemnation, but passeth from death to life, Joh. 5. 25.* What is become then of this Purgatory ? Saint Paul saith, *I covet to be dissolved, and to be with Christ, Phil. 1. 23.* Shewing thereby that presently after his dissolution, he was to be with Christ in glory. *For we know* (saith he) *that when this earthly Tabernacle of ours is dissolved, we have a building not made with hands, but eternal in the heavens, 2 Cor. 5. 1.* Saint John in his Revelation saith, *Blessed are the dead which die in the Lord : from henceforth they rest from their labours, and their works follow them, Rev. 4. 13.* If from the time of their death they have blessedness and rest (as he sheweth) then are they not in any Purgatory-fire to be scorched and molested. Saint Peter telleth the Saints and Children of God, and assureth them of it, *That the end of their faith is the salvation of their souls, 1 Pet. 1. 9.* If salvation of their souls begin at the end of their faith, which lasteth unto the end of their life, (and no longer, for then they have the fruition and possession of that which they believe and hope for) then it is manifest there is no Purgatory. *Ambrose* saith, *Qui hic non receperit remissionem peccatorum, illic non erit in celo : quia remissio peccatorum vita eterna est.* He that here in this life receiveth not remission of sins, shall never come into the Kingdom of heaven : for life eternal is remission of sins. *Cyprian* saith, *Quando istinc excessum fuerit, nullus jam locus paenitentiae, nullus satisfactionis effectus : hic vita aut amittitur aut tenetur : hic salutis aeternae cultu Dei & fructu providetur.* And again by and by, he saith, *In sub ipso licet exitu & vite temporalis occasu pro delictis Deum roges, qui verus & unus est ; venia datur confitenti, & credenti indulgentia salutaris, & ad immortalitatem sub ipsa morte transitur.* That is, *When men are once departed hence, there is then no more place of repentance, no effect of satisfaction : here life is either lost or kept : here provision is made*
for

For eternal salvation by the Worship of God, and fruits. And therefore saith he, do thou call upon God, though it be at thy last gasp and departure of this thy temporal life, but call upon that God which is one and true; pardon is given thee if thou confess thy sins, and saving forgiveness if thou believe; and from death presently thou shalt pass to immortality. Hieron. *Hier. in Gal. c. 8.* saith, that the time of sowing their seed for Christians is this present life, and that as soon as this life is ended, they reap everlasting life. Augustine saith, *Primum fides Catholicorum divina auctoritate regnum esse credit Cælorum: secundum gehennam, ubi omnis Apostata, vel a Christi fide alienus, supplicia experitur: Tertium penitus ignoramus, nec esse in scripturis sanctis reperimus.* The first place (saith he) the faith of Catholics doth (by divine Authority) believe to be the Kingdom of Heaven; the second, Hell, a third place we are utterly ignorant of, neither can we find any such in the holy Scriptures. And the same Augustine writeth in another place, *That they which believe a Purgatory-fire, are much deceived, and that through an humane conceit.* How *Aug. Enchir. ad Laurent. c. 67.* then can the Papists be the true Catholics; which believe not the faith of the Catholics, which Augustine doth affirm.

They also hold, that a man since the fall of Adam, hath Free-will *Against Free-will.* of himself, and of his own power to come unto God, and to do things acceptable and well-pleasing in his sight: Whereas God saith after that time, *that the imaginations of mens hearts are only evil every day, Gen. 6.* If they be only evil, then have they of themselves no affection to goodness acceptable to him: And Christ saith, *No man can come unto me, except my Father draw him, Joh. 6. 44.* If he must be drawn before he can come, he hath no proclivity or willingness of himself to come. And therefore it is that the Prophet saith, *Convert thou me, and I shall be converted, Jer. 17.* shewing, that he hath no power in himself to be converted. And St. Paul sheweth, that till God give Grace, *there is none that doth good, no not one, Rom. 3. 10, &c.* For all the Philosophical vertues and good deeds which men do before they have Faith (which is the gift of God) are sin, and not acceptable to God, *Joh. 6. 29,* For the Apostle witnesseth, *that without faith it is impossible to please God, Heb. 11. 6.* And that *whatsoever is not of faith is sin, Rom. 14. 23.* Christ himself again saith, *that except men be ingrafted into him, they can bring forth no fruit, Joh. 15. 1, 2, &c.* Paul often teacheth that we must be new men, and cast off the old man, *Ephes. 4. 22.* And again, he bids us to be renewed in the spirit of our minds, *Ephes. 4. 23.* And moreover he saith, *that the natural man perceiveth not the things that are of God, neither can he; for they are spiritually discerned, 1 Cor. 2. 14.* And again, *that it is God that worketh the will and the deed, Phil. 2. 13.* And he plainly confesseth of himself and of all others, *that we are not able of our selves so much as to think a good thought; and that all our sufficiency is of God, 2 Cor. 3. 5.* Which premisses do shew, that our

Aug. ad Afr.
Epist. 44. &
Enchirid. ad Lau.
cap. 30. & lib. 3
cap. 7. & ad
Bonif. cap. 8. &
3. & alib. passim.

Lib. de pr. dest.
sanctitem ad
Bonif. lib. 4. in
Gen. Hom. 1.

2 Cor. 13. 17.

Understanding is blind, and our Will perverse in any Divine matter, or acceptable service unto God, till God do enlighten the one, and draw and move the other unto himself. Thus hath God ordered matters, to the end himself might have all the Glory ascribed to him, as good reason he should. For what is man since his fall in *Adam*, but an abject and run-away from God, of himself seeking by-paths, and crooked out-ways, leading from God, and from his Worship, except he be assisted from above? (which is signified by *Adams* hiding himself from the presence of God after his Fall.) And therefore *Augustine* saith well and truly, *Hominem libero arbitrio male usum, & se & illud perdidisse*: That man having ill used his Free-will that he had, hath now both lost himself, and that. And again, *Liberum arbitrium captivatum, ne quid possit ad justitiam*: That Free-will is taken captive, that it can do nothing towards righteousness. And again, *Hominis non libera sed a Deo liberata voluntas obsequitur*: Not the Free-will, but the freed will of man (which is set free by God) doth obey and yield obedience. And again, *Liberum non fore, quod Dei gratia non liberavit*: That the Will is bound and not free, till God deliver it and set it at liberty. *Cyprian* (which *Saint Augustine* so often citeth) saith, *De nullo gloriandum, &c.* Man must glory of nothing, because nothing is ours: therefore every man annihilating his own power, must learn wholly to depend upon God. And *Chrysostom* saith, that *omnis homo non modo naturaliter peccator, sed totus peccatum est*: Every man is not only sinful naturally, but is altogether sin. And therefore *Saint Paul* sheweth, that till a man be regenerate or born anew, and untill he be renewed in the spirit of his mind, he hath in him nothing else, but *concupiscentias erroris*; lusts and affections after error, *Ephes. 4. 23, 24.* saying likewise, that by nature we are the sons of wrath, *Ephes. 2, 3.* Which also *Christ* himself testifieth to *Nicodemus*, saying, That that which is born of the flesh is flesh, and that which is born of the spirit, is spirit; and that except a man be born anew by that spirit, he can never so much as see the Kingdom of God, *Joh. 3. 3, &c.* And therefore *St. Paul* telleth, that there must be a new creature, whosoever will be in *Christ Jesus*, and a renewing and Metamorphosis of the mind (he useth the very word) before men can find out the good, and acceptable will of God, and what pleaseth him, *Rom. 12. 2.* I therefore conclude, that the *Papists* are far wide, and know not the misery and thralldom of men, whereinto they are fallen by that great sin and disobedience of *Adam*, whilst they stand to defend Free-will in natural men. Indeed it appeareth to be free and too free unto evil, but it is so bound and fast tyed from desire of any Divine duties, that God must first draw it out of that servitude wherein it is, and set it at liberty, and move it to come, before it will shew any readiness that way. I trust therefore they see, that their Church not only may err, but erreth most grossly in many points.

They

They hold that in the Sacrament of the Lords Supper, it is lawful to debar the people of the Cup; and so they use: Which is contrary to the institution of Christ, *Bibite ex hoc omnes, Drink ye all of this, Mat. 26. 27.* And as well and by as good authority may they take the bread from the people likewise. And it is contrary to the expresse doctrine of Saint Paul, *1 Cor. 11. 23, 28.* (who, as himself testifieth, delivered the Institution of Christ) for he saith, *Let a man examine himself; Et sic edat, & bibat: and so let him eat of this Bread, and drink of this Cup.* So that he must drink as well as he must eat. And that the people should be partakers, and receive in both kinds, was observed many hundred years in the Church after Christ. Insomuch, as Pope *Gelasius* decreed, that all they should be excommunicate, which would receive but in one kind. But *Rome* that now is, is not *Rome* that then was: but with her Council of *Constance*, is not ashamed to go against all Antiquity, and all Divinity.

Against Communion in one kind.

C. *Comperimus de consecra. dist. 2.*

But they hold (which is a marvellous gross error also) Transubstantiation in the Sacrament; namely, that after the words of Consecration, the Bread and Wine are changed into the very substance of the Body and Blood of Christ; And this they would seem to ground upon these words, *Hoc est corpus meum; This is my Body, Mat. 26. 26.* which they will have to be expounded literally. But why then do they not expound the other words of Christ literally also concerning the Cup? For the Text saith, in the 27. and 28. verses, *That he took the Cup, &c. and said, This is my blood.* I am sure they will not say, that the Cup was the blood of Christ (as the words be) but they will grant a figure in those words; namely, *Continentis pro contento*, that by the cup is meant the Wine in it. If then they will admit a figure in this, why may there not be a figure in the other? namely, *signatum pro signo*; That these words, *This is my Body*, should be understood thus, *The bread is a sign of my Body* (which was broken for you.) If we look into the old Sacraments of the *Jews*, namely, Circumcision, and the Paschal Lamb, we shall find the phrase of speech observed. For Circumcision was called the Lords Covenant, when indeed it was not the Covenant (as all men do know) but a sign and seal of the Covenant: for the Covenant was this to *Abraham, Ego Deus tuus, & seminis tui, &c. I will be thy God, and the God of thy seed, &c. Gen. 17. Rom. 4. 21.* So likewise the Paschal Lamb is called the Passover, when indeed it was but a sign of the Passover, or passing over or thorow the Red Sea, (which was a mighty and most wonderful deliverance, *Pharaoh* and all his Host being drown'd in the Sea, when they passed thorow as on dry land.) Insomuch therefore as it is usual in Sacraments so to speak, it is not against reason, but standeth with very good reason to think, that Christ Jesus in instituting this Sacrament, which to the Christians is the same that the Paschal Lamb was to the *Jews*, did likewise call the

Against Transubstantiation.

Bread his Body, in such sort as the Paschal Lamb was the Passover : that is to say, figuratively ; that as the Paschal Lamb was called the Passover, and yet was but a sign and remembrance of their Passover ; so the Bread was called his Body, and yet it was but a sign and remembrance of his Body.

And that this is the right Exposition, may appear By the words of Christ, where he saith, *Do this in remembrance of Christ*, Luk. 22. 19. *Tertullian* likewise doth so expound them : for he saith, Christ said, *hoc est corpus meum, id est, figura corporis mei ; This is my body, that is, a figure of my body.* *Augustine* likewise saith, *Christi miranda patientia adhibuit Judam ad convivium, in quo corporis & sanguinis sui figuram discipulis tradidit : The admirable patience of Christ admitted Judas to the Banquet, wherein he delivered to his Disciples a figure of his body and blood.* And again he saith, *Non dubitavit Dominus dicere, Hoc est corpus meum cum daret signum corporis sui : The Lord doubted not to say, This is my body, when he gave but the sign of his body.* And this Exposition must needs be true : For St. Paul saith plainly and expressly, *1 Cor. 11. 26, 28. That the Communicant doth eat bread : Ergo, it remaineth bread, after the words of Consecration.* For if it were transubstantiated into the Body of Christ, then were there no bread to eat, but the body of Christ is the thing that should be eaten. But none do eat the very body of Christ : for if every Communicant did eat the very body of Christ naturally, carnally, and really (as they grossly suppose) Christ should have a number of bodies, which is palpably absurd and monstrous ; and beside, then every Communicant should be saved, yea, even *Judas* himself (which is known to be the child of perdition, for Christ saith, *He that eateth my flesh, and drinketh my blood, hath eternal life*, Joh. 6. 54. Indeed the Elect and godly do eat Christ and drink Christ, but how ? not carnally, but spiritually, and by a true faith, apprehending Christ, and applying Christ with all his benefits, as firmly unto their Souls, as the Bread and Wine is applied to their bodies. Besides, if Christ gave his Body to be eaten really by his Disciples, at the time of the institution of this Sacrament, what was it that did hang on the Cross on the morrow ? Moreover, Saint Peter saith, *Act. 3. 21.* that as touching the Body of Christ, the Heavens must contain him unto the end of the World. If his body be Heaven, and that he hath a true body (as all men know he hath) how can it be that he should be both in Heaven and in Earth, as touching his body at one time ? For though he have a glorified body, yet he retaineth the nature and property of a true body still ; which can be but in one place at once. And so saith *Augustine*, saying, *Corpus Domini in quo resurrexit, uno tantum loco esse potest : The body of the Lord wherein he rose again, can be but in one place only.* But the Papists, to help themselves, are driven to this, to say, that there is a miracle in the Sacrament,

Tertul. cont.

Marcion. lib. 4.

Aug. in Psal. 8.

August. in Tom.

6. cont. Adamant.

Aug. in Joh. Tract. 3.

ment, and that Christ is there miraculously. Whereunto I answer, that if the Bread be turned into the very Body of Christ by a miracle, then should it appear visibly so; for the nature of every Miracle is to be visible to the outward eye and senses; as when Christ turned Water into Wine, it was visibly Wine; when Moses Rod was turned into a Serpent, it was visibly a Serpent: and so if the Bread be turned into the very Body of Christ, it is visibly his Body, if you will hold a miracle to be wrought therein. But *Augustine* answereth, there is no miracle in the Sacrament, saying thus, *Honorem tanquam religiosa possunt habere, stuporem tanquam mira non possunt*: The Sacraments may have honour as things religious, but they are not to be admired at as miracles. *Theodoret*, also is most expresse against Transubstantiation, for thus he saith, *Neque enim signa mystica post sanctificationem recedunt a natura sua: manent enim in priore substantia, figura & forma, & videri & tangi possunt sicut prius*. That is, the mystical signs after Consecration, do not depart from their nature; for they abide still in their former substance, figure, and form, and may be both seen and felt as before.

Aug. Tom. 3. de Trinit. l. 3. c. 10.

Theod. dialog. 2.

Gelasius a Pope himself, doth say most plainly, that there is no Transubstantiation in the Sacrament: his words be these, *Non desinit substantia vel natura panis & vini; & certe imago, & similitudo corporis & sanguinis Christi in actione mysteriorum corporis Christi celebratur*: The substance or nature of bread and wine doth not cease, and verily there is the image and similitude of the body and blood of Christ, celebrated in the action of the mysteries of the body of Christ. And therefore I conclude, that the Church of Rome which now is, is not the same which it was in former times, but it is become degenerate and revolted from that former purity, which once was in it: And consequently it is expressly manifest, that that Church both may and doth err.

Gelas. contra Eutich.

The Church of Rome doth further hold, that their Pope hath authority to depose Kings and Princes. But by what title? It is clear that in his either so doing, or attempting to do, he is both a notable traytor unto God, whose authority he doth claim and arrogate, and unto Princes, to whom he should be subject. For the raising and pulling down of Princes, God hath reserved to himself alone, in his power. For it is he, (not the Pope) that deposeth the mighty from their seats, and exalteth them that are of low degree, *Luk. 1.* It is he (not the Pope) that putteth down Kings, and giveth Kingdoms to whomsoever he will. And it is he that testifieth of himself, saying, *Per me Reges regnant, & principes dominantur*: By me Kings reign, and Princes bear dominion, *Dan. 2. 20.* and *Chap. 4. 14.* and *22.* Seeing therefore it is God that hath this high Authority proper to himself, which way can the Pope claim it, without injury and treason unto God? Will he claim it by reason of his keys, and in his Apostolical right? That he can-

Against the Popes Supremacy.

not do; For he must remember that the Keys given, *were the Keys of the Kingdom of Heaven*, Mat. 16. 19. And therefore by authority of the Keys he cannot meddle with Terrestrial Kingdoms, to open an entrance for any into them, or to shut out or exclude any that be in them. And beside, Saint *Paul* the Apostle doth say expressly both of himself, and of the rest of the Apostles, that how great authority soever they have for the overthrowing of strong holds, (that is, of rebellious thoughts, and proud conceits, and stiff-necked opinions seated in mens hearts against God, as himself expoundeth in the same place) that all their power and means to convert men, is only by the Sword of the Spirit, which is the Word of God, and by the power of the Keys committed to them. In all which their authority, given unto them from Christ, he confesseth plainly, 2 Cor. 10. 4. that the weapons of their warfare are not *carnal*, but mighty through God, that is *spiritual*. Which words do demonstrate, that by their Ecclesiastical Ministry, they have clearly no Civil Authority committed to them.

And moreover it is manifest, by the practice of the Apostles, and all their Precepts (commanding all Christians to obey their Rulers, their Kings, and Princes, yea though they were persecutors) that the Apostles never had any such authority committed to them, Rom. 13. 1, 2, 3, 4. 1 Pet. 2. 13. Tit. 3. 1. And therefore it is undoubtedly true, that the Pope of *Rome* cannot claim it by any such authority. Again, the Bishop of *Rome* can claim no more authority by the power of the Keys, or of binding and loosing, than any other Bishop elsewhere may do; for the Keys, that is to say, the power of opening and shutting, and of binding and loosing, Job. 20. 22, 23. were given to all the rest of the Apostles as well as to *Peter*. And consequently for any Minister of the Gospel, thereby to claim authority above another, is absurd; for they be all indifferently joyned in one commission, and therefore have all equal authority; and therefore the Bishop of *Rome* by vertue of the Keys, hath no more authority than any other Bishop hath; that is to say, none at all to depose Princes. Their duty is rather to practise obedience themselves to them, and to teach the same obedience to others as the Apostles of Christ did. Yea Christ himself said, *His Kingdom was not of this world*, Joh. 18. 36. himself likewise refused to be made a King, Job. 6. 15. Himself paid tribute unto *Cæsar*, and commanded others to give the same, and all other duties of subjection and obedience unto *Cæsar*, Mat. 22. 21. If he were subject to *Cæsar*, it is a shame for the Bishop of *Rome* to exalt himself above *Cæsar*.

But perchance the Bishop of *Rome* will challenge this his Sovereign Authority over Princes by donation from *Constantine*, or some other Christian Emperour. Indeed such fables sometimes he is not ashamed to utter: but let it be the strongest way for him, if you will, that
some

some Christian Emperour was so foolish as to give him his Empire, (which is neither likely nor credible) yet say I, it was neither lawful, nor tolerable for him to take it, if he will be a Minister of the Gospel, or successor of the Apostles. For Christ hath expressly forbidden his Apostles, and in them all the Ministers of the Gospel, all such dominion, and civil jurisdiction, saying thus unto them, *The Kings of Nations reign over them, and they that be great amongst them, bear rule or dominion; but it shall not be so with you*, Mat. 20. 25, 26. Mark. 10. 42, 43. Luk. 22. 25, 26.

Which words be most prohibitory, and shew that they may not reign like Kings of Nations, nor bear rule as great men in those Nations do; but they must serve in the Church, be diligent to discharge that great charge in the Church, which their Master Christ Jesus hath laid upon them. And therefore every way the Pope of Rome hath no title, but is hereby an usurper, and an intruder, and a notorious and odious Traytor, both to God and Princes. And besides, all the ancient Churches have affirmed and acknowledged the supream authority of Princes, above, and over all both Priests and People. And therefore saith Tertullian, *Colimus Imperatorem ut hominem a Deo secundum, & solo Deo minorem: We honour the Emperour as the next man to God, and inferior to God only*. And again he saith, That Princes are, *A Deo secundi, post eum primi, ante omnes, & super omnes: The second to God, the first next after God, and before and over all men*. Tertul. ad Scap.
Tertul. in Apo-
loget.

Optatus in like sort saith, *Super Imperatorem non est nisi solus Deus, qui fecit Imperatorem: There is none above the Emperour, but God only which made the Emperour*. And Chrysostome saith, *Parem, ullum super terram non habet: He hath no equal on earth*. And Gregory Bishop of Rome, himself affirmeth, *That the power is given to Princes from heaven, not only over Soldiers, but Priests*. And therefore I conclude, that the Church of Rome which now is, is not the Church which once it was, but is wonderfully fallen into corruption, and grown into pride, both against God, and his anointed Prince; and consequently not only may err, but doth err, and that most detestably, and abominably in the highest degree. Optatus cont.
Parmen. lib. 13.
Chrysost. ad po-
pulum Antioch.
homil. 2.
Gregor. Epist. 1.
3. cap. 100. &
cap. 103.

The Bishop of Rome doth further hold, that he hath authority from God to forgive sins; and thereupon he sendeth from his Charters of Pardon, his Bulls and Indulgences, to such as he meaneth to assail. The Scriptures in the Gospel could say, *None can forgive sins but God*, Mark. 2. 7. Job 14. 4. Isa. 44. 25. If therefore the Pope of Rome will take upon him to forgive sins (in that sort he doth) he must prove himself to be God, otherwise his actions will not be warranted. How often in the Scriptures is it said of God, that he forgiveth iniquity and transgressions? ascribing that authority only to God, and to no other.

I need not recite any particular places, the whole Book of God is plentiful

How Ministers
bind and loose

plentiful herein. I do not deny, but Ministers of the Gospel have power to bind and loose sinners; (as Christ himself sheweth, *Mat. 16.*) but how, and whom? They can neither justify the unrighteous, whom God abhorreth, nor yet condemn the godly and faithful, whom God dearly loveth. In as much therefore as they cannot pardon such as God condemneth, nor yet condemn such whom God acquitteth, *Rom. 8. 33, 34.* it is manifest that all their power of binding and loosing sinners, is limited and bounded within the compass of Gods word, which they may not pass; for if they do, they go beyond their warrant, and so all that they do, will be of no force. The incredulous and obstinately wicked persons, they may by warrant of Gods word pronounce condemnation against, except they do repent; and to the assuredly faithful, repentant, and godly persons, whose continual care is to please God, and walk in his ways, they may pronounce the sentence of undoubted and certain salvation, because the Word of God doth affirm as much; and this is all the binding and loosing of sinners which they have. For in all their pronunciations of pardons, and forgiveness of sins, they must be sure they speak not in their own names, nor their own wills and pleasures, but they must do it in the name of God, being first assured that it is his word, will and pleasure, which they utter. But the Bishop of *Rome* observeth not the rule of God's Word to square and measure his pardon by, but pardoneth whom he list, and as he list, as if he were a god himself, having absolute power in himself (without respect of God's Word or Will) to do what he list. In so much as Traytors and Rebels against God, and their lawful Princes, he will not only pardon without exception, but he will abett them in their damnable courses, till at last (when it is too late for them to repent) they will (if they take not good heed in time) feel the smart of it in Hell-torments together for ever. What the Religion of *Rome* is, may appear by this, that any man for money may get a pardon for his sins; and then what sin need rich men fear to commit, when a Pope's Pardon will save all? or how can it be otherwise than a Religion of licentiousness, when for money a man may have a license or dispensation against any sin whatsoever. These things be such open blots to the *Romish* Religion, as that worthily every good and godly mind hath it in detestation, and doth justly condemn it. Yet further will I prove, that the Church of *Rome* cannot be the true Church possibly.

Against Tra-
ditions.

Concil. Trident.

1 decret. 4. sess.

Distinct. 20. c.

in libellis. Dist.

15. c. in Canon.

Dist. 15. cap. sic

omnes.

1 The Church of *Rome* doth hold, that the Divine and Sacred Scriptures do not contain all things necessary to Salvation; but their unwritten traditions must (forsooth) all be received with equal and like authority; for so hath their Council of *Trent* determined. And Pope *Leo* the fourth seareth not to pronounce with a loud voice, *That he that receiveth not without difference the Popish Canons, as well as the Four Gospels, believeth not aright, nor holdeth the Catholick faith effectually.*

The

The Decretal Epistles also they number with the Canonical Scriptures. And Pope *Agatho* saith, that all the Sanctions and Decrees of their *Romish* See are to be taken as established by the Divine voice. Which Blasphemies who can abide? For hereby they make both the Scriptures imperfect; and not so content, do further add unto those Scriptures.

Wherein they commit two notable sins; first, accusing the Sacred and Canonical Scriptures, that they contain not all matters necessary to Salvation: which is directly contrary to the Testimony of Saint *John*, who saith, *That these things are written that ye may believe, and that in believing you may have life eternal.* And clean contrary to the Testimony of *St. Paul*, who saith, *That the Scriptures* (given by Divine Inspiration) *are profitable to reprove, to teach, to correct, to instruct, and perfect the man of God,* 2 Tim. 3.15. Ergo, the Scriptures or Word of God written, is a true, sound, and perfect whole doctrine, containing in it self fully all things needful for our Salvation. Yea, *St. Paul* saith expressly to *Timothy*, *That the Scriptures are able to make him wise unto salvation,* 2 Tim. 3.15. And therefore the Church of Rome being clean contradictory, doth marvellously err; and therefore also we need none of their unwritten traditions.

And again, how should we be assured that those Traditions which they call Apostolical, be Apostolical, considering them not written by the Apostles? *Augustine* speaking hereof, saith thus, *Si que reticuit Jesus Christus, quis nostrum dicet hoc vel illud esse? Et si quis hoc dicat, quomodo probabit?* That is, *If Jesus Christ have kept any thing close, which of us shall say it is this or that? And if any say, it is this, how will he prove it?* For all the errors of the Church of Rome, shroud themselves under the harbour of Traditions. And *Chrysostome* saith flatly, *Whatsoever is requisite for our Salvation, is contained in the Scriptures.* And again he saith, *All things be clear and manifest in the Scriptures, and whatsoever things be needful be manifest there.* And *Hierome* in the Prologue of the Bible to *Pauline*, after he had recited the Books of the New Testament and the Old, saith thus, *I pray thee (dear Brother) among these live, muse upon these, know nothing else, seek for none other thing.* And again, upon the Books of the Old and New Testament; *These Writings be holy, these Books be sound, there is none other to be compared to these; whatsoever is beside these, may in no wise be received amongst these holy things.* And again he saith, *All other things which they seek out or invent at their pleasure, without the authority and testimony of the Scriptures (as though they were the traditions of the Apostles) the word of God cutteth off.* Let us therefore stand fast to the written Word of God; and as for their Traditions, which they cannot prove, but obtrude unto us without Testimony of Scriptures, let us condemn them. For as *Athanasius* saith, *The holy Scriptures inspired from God are sufficient*

August. in Epist. ad Januar.

Chrysost. in Mat. 24. hom. 4. Chrysost. in 2. Thessa. 2.

Hierome in his Prologue of the Bible.

Hierome upon Hagge 2.

Athanas. contra Gentiles.

Deut. 4.

Deut. 12.

Rev. 22.

to all instruction of the truth. And as for the other point of the *Papists* in equalling and adding their Traditions, their Decretal Epistles and Canons, to the pure and divine Word of God, it is blasphemy intolerable, and who can endure it? For doth not God say thus, *Ye shall put nothing to the word which I command you, neither take ought therefrom, Deut. 4.* And again he saith, *Whatsoever I command you, that take heed ye do only to the Lord; put nothing thereto, nor take ought therefrom.* And doth not St. *John* in his Revelation say, *That if any man add to this Book, God shall add unto him the plagues which are written in this Book, and shall take away his part out of the Book of Life?* I conclude therefore, that the Church of *Rome*, which doth not content her self with the Sacred and holy Scripture (which the chaste spouse of Christ evermore doth) is not the true Church of God: *For there she sheweth her self to bear the mark of a strumpet.* But when she proceedeth and addeth her own Traditions, Decretal Epistles and Canons, to the Word written; and maketh them to be of as good and equal authority as the Canonical and Sacred Scriptures themselves, what greater pride could have been shewed, or what higher Blasphemy? But these are the right notes of an adulteress, to equal her self with her Husband. Yea, what should I say more? They hold, that the authority of the Church is above the Scriptures, which sheweth fully the notable pride and spiritual Whoredom of their Church.

Against Images.

Exod. 20.

2. The Church of *Rome* is Idolatrous, and therefore it is not the true Church. They fall down before Idols and Images, as the Heathen did, and therefore commit Idolatry as the Heathen did; I speak of the manner of their worship; for the Heathen, howsoever they worshipped not the true God, yet they thought they worshipped the true God, and their meaning was to worship the true God in the Image or Idol, as the *Papists* likewise do mean; for they say they be not such fools as to think, or believe, that an Image or Idol (made of wood or stone) could be God; neither were the Heathen so foolish as to think, or believe, that their Idols or Images were God, (for they knew they were made of wood or stone, or such like); but (as they took it) they worshipped God in the Image, as the *Papists* say they do; And therefore the case for the manner of Worship is all one. Again, if the *Papists* do not worship the Idol or Image, why do they bow down unto it? God commandeth, saying, *Thou shalt not make to thy self any graven Image; so that the very making of Images to represent God withal (who is a Spirit eternal and invisible) is Idolatry.* Again he saith, *Thou shalt not bow down to them nor worship them, &c.* So that to bow down unto them (though they be supposed to represent God) is Idolatry: for God must be worshipped in such sort as himself hath prescribed, and not otherwise. And that it is flat Idolatry to Worship God in any Image, is expressed and manifest by the Children of *Israel*, when

when they made the golden Calf to be a representation of God; for the Text sheweth that it was Idolatry, for which many of them were plagued and punished; and yet their meaning was to worship the true God in the Calf: for they were not so simple as to think, or believe, that that dead Idol or Image was God, and therefore the Idolatry of the Church of *Rome* is as gross and wicked as theirs was. Neither can the *Papists* help themselves in their wonted distinction of *δουλα*, and *λατρεία*, affirming that they give to Images but *Duliam*, that is, *service*; and to God *Latriam*, that is, *Worship*; shewing thereby, that both they worship God, and serve Images. But how agreeth the Temple of God with Images, saith *Paul*; or what warrant have they to serve Images beside God? When Christ himself saith (it is written) *Thou shalt worship the Lord thy God, and him only shalt thou serve.*

Exod. 32.

2 Cor. 6. 15.
16.

Mat. 4. 10.
Deut. 9. 13.
& 10. 20.

2 Thes. 1.

Habak. 1.

1 Joh. 5. 21.

Mat. 6.
Rom. 10. 1.

And *Paul* the Apostle doth likewise perswade expressly, that men should turn from Idols or Images, to serve the living living God (where the word *Dulia* is used) whereby the Apostle doth shew, that there is such an opposition between Images and the Service of God, that he that serveth the one cannot serve the other. God himself disliketh Idols and Images utterly, saying by the Prophet, that they are so far from being Lay-mens books (as the *Papists* term them) that they are no better than teachers of lyes. And Saint *John* himself commandeth all Christians to keep themselves from Idols; besides, it is Idolatry to pray unto any but God; for Christ biddeth when men pray, not to call upon the Virgin *Mary*, nor any other Saint departed this life, but upon God only. When ye pray (saith he) say thus, *Our Father which art in Heaven, &c.* Again, Saint *Paul* saith, *How shall they call upon him on whom they have not believed?* Declaring thereby, that Faith and Prayer go together. We can call upon none, but we must consequently also believe on him: but we are to believe on none but God; therefore we may pray to none but God; and therefore the Church of *Rome* calling upon Saints departed, committeth gross Idolatry: for the Scripture sheweth, that God only is to be prayed unto. Besides, they teach in their Idolatrous Mass, or Sacrament of the Altar (as they term it) after a certain mumbling of words by the Priest, there is no Bread nor Wine remaining, but the very Body and Blood of Christ; and that piece of Bread which is shewed (for Bread it still appeareth to be, for all their Magical mumbling) they command to be adored and worshipped. To adore or worship any Creature (such as Bread is) is Idolatry: The *Papistical* Church doth the same: Ergo, it is Idolatrous. I have proved it before, that it remaineth Bread after the Consecration; and that Christ cannot possibly be there, as touching the bodily substance, because in that respect he is ascended up into heaven, and there sitteth on the right hand of God his Father, until he come to judg the quick and the dead. And if they will not believe Divine testimonies there-

Cicero lib. de
natara.

therein, yet the authority of Cicero a Heathen man might somewhat move them, for in one place he saith, *Quem tam amentem esse putas, qui illum quo vescatur, Deum credat esse?* That is, *Whom do you think so mad, as to believe that which he eateth to be God?* Insomuch therefore as the Church of Rome doth worship Bread as if it were God, it is manifest, they be gross Idolaters. And consequently their Church cannot be the true Church of God on earth.

Mat. 28. 6.

3. The *Papists* do not deny Christ in words, but if we examine them by particulars, we shall find that in deed they do: As for example, we know that the right faith believeth Christ Jesus to be both God and Man, which the Church of Rome in words will also affirm; but urge them in this point of the Sacrament, and then they bewray themselves, that they believe not Christ to have a true Body; for when they are pressed with this, that the Body of Christ cannot be both in Heaven and in Earth at one and the self-same time, because it is against the nature of a true body so to be; then they become *Ubiquitaries*, and say, that because the God-head of Christ is every where, therefore his Humanity is every where. But this is no good consequent; for the Godhead and Humanity are of several natures. And if his Body and Flesh were every where, as his Godhead is; how is that true which the Angel spake, saying, *Surrexit, non est hic: He is risen, he is not here?* for these words shew that his Body and Flesh is not every where. Again, if he were every where in respect of his Humanity, how is it true that he ascended into Heaven? For that word, Ascension, doth shew that his bodily presence did remove from one place to another; and then was it not in that place from whence it did remove.

Lastly, It is the property of a Divine Nature to be every where, and therefore whilst they defend this Ubiquity of the *Flesh of Christ*, it is as much as if they should say, *that the Flesh of Christ* is turned into God, (which is a gross Heresie.) And thus it appeareth, that the *Papists* do, with the *Eutichians*, deny that Christ hath a true Body, when they hold, that (contrary to the nature of a true body) it may be in divers places at once; yea, every where; and therefore denying Christ to have a true body, they are not the true Church. And so much for their error concerning the Person of Christ.

4 Now for the Office of Christ (for his Person and his Office be two chief things which we are all to regard.) The *Papists* will yield with us, that it consisteth in these three points; namely, that he is both a Prophet, a Priest, and a King. This I say in words they will acknowledge, but in deeds and verity they do not: for in respect that Christ is our Prophet, which should and did reveal his Fathers Will unto the World, we ought to be content with his voice, and search no further than he hath revealed in the Scriptures. But the *Papists* are not so contented, but they hold that their unwritten Traditions, and Popish Canons,

Canons, must also be received upon like peril of Damnation, as before I shewed. Concerning the Priest-hood of Christ, it consisteth in two things, namely, *the offering up of himself* once for a full, perfect, and sufficient Sacrifice; *and his intercession with his Father*, which yet remaineth also, and shall do to the worlds end. Both these the *Papists* annihilate, as I will prove. First, concerning the Sacrifice and Oblation of Christ, there is no doubt, but being once done upon the Cross, it was a most full, perfect, and satisfactory Sacrifice, to deliver both *a culpa & pœna*, from the guiltiness, and the punishment incident to that guiltiness; for otherwise, how should Christ be Jesus, that is, a Saviour, if he did not deliver us from the punishment, as well as from the sin? But the *Papists* hold that Christ hath obtained by his Passion remission for our sins going before Baptism; but for sins committed after Baptism, that his Passion hath taken away only the guiltiness, that the punishment remaineth notwithstanding; which is to be paid in purgatory (as they say) and to be redeemed by our own satisfactions, and so they make the punishment due to sin, (which is indeed eternal in Hell) to be but temporary in Purgatory, upon satisfactions (as they have devised.) But what can a man give for the ransom of his Soul? And it appeareth before, even by the report of *Augustine*, that the Catholick faith believeth no Purgatory, such as they have invented. For as *St. John* saith, *The blood of Christ is that which purgeth us from all sin*: and that his most precious blood is the only Purgatory we hold, and doth deliver his people from the punishment due to sins, as well as from sins; for our punishment was laid upon him, and with his stripes we are healed, as the Prophet *Isaiah* speaketh. Again, the *Papists* do say, they offer up Christ in their Mass, which Mass they say is propitiatory, both for the living and the dead. First, for the dead it cannot be propitiatory, nor do good unto; for as the tree falleth, so it lieth, and as a man is found to die, so he goeth either to Heaven or to Hell. A third place which the *Papists* call Purgatory, there is not. And if any be in Heaven, their Masses can do them no good; for they enjoy all good already. And if any man be in Hell, we know that *Ex inferno nulla redemptio*; *From hell there is no redemption*. And therefore for the dead it cannot be propitiatory, nor any thing else available; and for the living it cannot be propitiatory. Yea it is blasphemous and derogatory to the passion of Christ once for all; for inasmuch as he is a Priest for ever, after the order of *Melchizedeck*, he is to die but once, which he did upon the Cross; whose oblation being perfect (as the Author to the *Hebrews* speaketh) needed not any other help (as of Mass, or whatsoever else) to make it perfect; yea, it is wicked, gross, blasphemous, and damnable to suppose any imperfection in the sacrifice and oblation of Jesus Christ: for God twice cried with a loud voice from Heaven, saying, *This is my beloved Son in whom I am well pleased*.

Mat. 1. 27

1 Joh. 1. 7

Isa. 53

Eccles. 12

Luk. 16

Heb. 5. & 6, 7, 9
& c. & 9.

Mat. 3. 17

Mat. 17. 8

§ As

Rom. 8. 34.
Heb. 7. 25.

5 As touching the other part of his Priest-hood, namely, his intercession with his Father, whereby he maketh request unto God for us, although the *Papists* ascribe that chiefly unto Christ; yet what do they else but clean rob him of it, when they associate others with him? And namely the Virgin Mary, they call her *the Queen of Heaven, the Gate of Paradise, their life and sweetness, the Treasure of Grace, the refuge of sinners, and the Mediatrix of men.* I pray, what do they now leave to Christ? Yea, when they say thus to her, *O Fœlix puerpera nostra pians scelera jure matris impera Redemptori.* That is, *O happy Mother satisfying for our sins, by thy Motherly authority command the Redeemer.* What greater blasphemy to Christ could they have uttered? It is clear that St. Paul saith, *There is but one God, and one Mediator between God and Man, The Man Christ Jesus,* 1 Tim. 2. 5. But the *Papists* be not content with him, but will have many Mediators. St. Paul saith moreover, that *by him we have boldness and access unto God,* Ephes. 3. 12. And therefore what foolish fear is it of *Papists* to appoint to themselves other Mediators? Sith therefore the Church of Rome doth not repute the one oblation of Jesus Christ, and his intercession to be perfect, but accuseth them of imperfection (as appeareth by their doctrine) it cannot possibly be the true Church. Christ himself biddeth to ask in no other name than his, and promiseth, that whatsoever shall be asked in his name it shall be done, *Joh. 14. 13, 14.* Chrysostom speaking of the Woman of *Canan*, who though she were a sinner was bold to come unto Christ, saith thus, *En prudentiam hujus mulieris; non Precatur Jacobum, non supplicat Johanni, non adit ad Petrum nec Apostolorum cœtum respicit, aut ullum eorum requirit: sed pro his omnibus pœnitentiam sibi comitem adjungit, & ad ipsum fontem progreditur:* Behold the wisdom of this woman she doth not pray James, she doth not beseech John, she goeth not to Peter, she looketh not to the company of the Apostles, neither doth request of any of them, but for all this she taketh repentance for her companion, and goeth to the very fountain it self. And again he saith, *that to have access unto God; nihil opus est atriensi servo vel intercessore, sed dic, miserere mei Deus: is enim te audit quocunque sis loco, & undecunque invocetur; We have no need of any Courtly attendant or intercessor, but say, Have mercy upon me O God: for he heareth thee in what place soever thou art; and from what place soever thou callest upon him.*

Chrysost. hom. 12
de Cananea.

Eadem hom.

Amb. in Rom.

Ambrose likewise answereth the carnal reason of the *Papists*, *Solent* (saith he) *miseram uti excusatione, dicentes, per istos posse ire ad Deum, sicut per Comites itur ad Reges. Ideo ad Regem per tribunos, & comites itur, quia homo utique est Rex: ad Deum autem, quem utique nihil latet, suffragatore non est opus, sed mente devota. Ubicunque enim talis locutus fuerit, respondebit illi.* That is, *They are wont to use a pitiful excuse, saying, By these (Saints) they may have access unto God, as by Earls there is access to Kings. Therefore is it that by Officers and Earls, access is made to*

the

the King, because the King himself is a man. But to come to God (from whom nothing is hid) there is no need of a spokesman, but of a devout mind; for wheresoever such a one speaketh to him, he will answer him. The Church of Rome therefore, which accounteth not of the sufficiency and perfection of that one oblation of Christ, nor of his continual intercession, cannot possibly be the true Church. James 4. 12.

6 The *Papists* in words will not deny but Christ is a King, which hath all power in Heaven and in Earth. But indeed it appeareth they do exile and banish him out of his Kingdom, or at least leave him but a small portion, or rather none at all; for in respect that he is a Spiritual King, and the King of his Church; he is also (as Saint *James* speaketh) the only Law-giver thereunto, and therefore by his Laws only, the Church is to be governed, which they cannot abide: for they add their Popish Canons, Constitutions, and Customs, whereby they will have the Church governed: yea, they will have these take place, though they utterly displace the Word of God, for the maintenance of them. Secondly, Christ only is to reign in the consciences of men, and yet the Pope claimeth power to bind mens Consciences by his Laws, Statutes, and Decrees. Thirdly, he claimeth most traiterously to be the head of the whole Universal Church, which title by way of prerogative is given and attributed only to Jesus Christ (to whom it only appertaineth.) But before I proceed any further herein, I demand of the Pope and *Papists*, when, and by what right, he their proud Pope taketh upon him this title to be Head of the Church, or Universal Bishop over all the Christian world (by vertue of which title he taketh upon him to rule as he list, and to do what he list,) First, to claim it as successor to *Peter*, is impossible: for that *Peter* the Apostle never had any such title, preheminance, or authority over the rest of the Apostles. Ephes. 1. 22.

It is true, that Christ said to *Peter* (after he had confessed Christ to be that Christ, the Son of the living God) *Thou art Peter, and upon this rock will I build my Church.* These words hitherto give no superiority to *Peter* above the rest, only they shew that the Church is builded *non super Petrum, sed super Petram*: not upon the Person of *Peter*, but upon the rock: and upon what Rock? namely, upon that Christ Jesus whom *Peter* confesseth to be the Son of the living God. For that confession of *Peter* concerning Jesus to be that Christ the Son of the living God, is the rock whereupon the Church is builded: for as St. *Paul* expoundeth and affirmeth, *Other foundation can no man lay; but that which is laid already*; namely Jesus Christ. And in another place he saith expressly; *that that rock was Christ.* And Christ himself affirmeth likewise, *that he that heareth his words, and doth them, is likened to one that buildeth his house upon a rock: shewing thereby that he, and his words and doctrine, be the rock, against which the gates of hell shall never prevail.* Agreeable hereunto. Mat. 16. 18. 1 Cor. 10. 4. 1. Mat. 7. 24. 1 Cor. 3. 11.

hereunto speaketh Saint *Paul* again when he saith, that the Church is
 Ephes. 2. 20. builded upon the foundation of the Prophets and Apostles. Christ Jesus
 himself being the headstone in the corner. Where then shall we find that
 Peter was made Prince of the Apostles, to rule over all the rest, as the
 Pope now doth? The Papists answer, that in the next words, when
 Mat. 16. 19. Christ gave unto Peter by special name, the keys of binding and loo-
 sing, he thereby made Peter the Prince and Universal Bishop of the
 whole Church. But hereunto I say, that Christ therein gave no au-
 thority more to Peter, than to the rest; that at this time the Keys were
 not given to him, nor to the rest, only there was a promise that they
 Joh. 20. 22, 23. should be given; for the words be not in the present tense, *Do tibi, I*
give unto thee: but in the future sense, *Dabo tibi, I will give unto thee*:
 which promise of Christ was afterward truly performed, and when it
 was performed, the keys, that is, the power of binding and loosing
 sinners, was given not only to Peter, but to Peter and all the rest toge-
 ther, as Saint *John* in his Gospel clearly declareth and avoucheth. Now
 because Peter was the man that gave answer for himself and the rest,
 therefore our Saviour Christ spake personally unto Peter; and so both
Cyprian and *Augustine* do expound and declare it. Otherwise, neither
 in the promise of the keys, nor yet in the receipt of the same, did Peter
 receive any more authority or superiority than the rest of the Apostles
 did. I grant he was called *primus*, because he was of the first that was
 called to the Apostleship; or because he was the first of all the Apostles
 that confessed Christ to be the Messiah and Son of the living God: or
 because he was readiest always to speak and answer. But all this doth
 not prove that he had authority over the rest, or a larger commission
 than the rest. Yea, the words of their commissions do shew the con-
 trary, namely, that they had all equal authority: for it was thus made
 unto them all indifferently, and without putting a difference, namely,
Go ye and teach all Nations, Baptizing them in the name of the Father, and
of the Son, and of the Holy Ghost, teaching them to observe all things what-
soever I have commanded, Mat. 28. 19, 20. Run over all that remaineth
 written, and you shall find that Peter was one of the Twelve, equal with
 the rest, and their fellow, but not their Lord. Where was Peter's su-
 periority, when *Paul* reproveth him to his face? Gal. 2. 11. when be-
 ing accused, he pleaded no priviledg, but for the clearing of himself,
 and satisfaction of others, he answereth to that accusation? Where was
 Peter's authority over the rest, when the rest sent him and *John* unto
Samaria? Act. 11. 3, 4. and Act. 8. 14. In that he went at their sending,
 he plainly sheweth that he had no principality over them. Where was
 his preheminance or authority, when in a Council held at *Jerusalem*,
 where the Apostles were, yet not Peter but *James* ruled the action, and
 according to his Sentence was the Decree made? Act. 15. 13, &c. Yea, I
 say moreover, that when there was contention amongst the Apostles,
 who

who should be chief amongst them, Christ told them plainly, *that Kings of Nations might bear rule over their people, and that great men under those Kings might likewise exercise authority over other, but so might not they do one over another*, Luk. 22. 25, 26, &c. *but the greatest amongst them should be as the least, and as a servant: yea, should be the least, and should be a servant*, as is declared in Mat. 20. 25, 26. and in Mark 10. 42, 43.

If the greatest must be as the least, what authority hath he above the least? For then hath the least as great authority as the greatest: that is, they have all equal authority. I marvel therefore what the Pope and *Papists* mean, contrary to the tenour of the Commission of Christ, contrary to the practice of *Peter* himself, and contrary to this Decree made by Christ of their equality, to say notwithstanding that *Peter* was Prince of the Apostles, and had authority over them all: when as indeed it is manifest by all the Scriptures, and course of his life, he neither claimed nor had any authority over the rest more than the rest had over him, and consequently the Pope of *Rome* can never claim that as Successor to *Peter*, which was never in *Peter* his supposed Predecessor.

The *Papists* perceiving that the Scriptures make nothing for but against them, (because they would have the matter colored with some antiquity, or shew of antiquity at the least) have devised some counterfeit and forged Authors (as *Anacletus*, and *Anicetus*, and such like) to speak something for them. But the falshood of all those, is discovered by other Writers (if they be well marked.) In *Cyprian's* time it was deemed a matter odious for any to take upon him to be Bishop of Bishops, as appeareth by that voice which he crieth in the Council of *Carthage*. It was likewise Decreed in the *African* Council, that none should be called Priest or Priests, or Arch-Priest, or any such like. The Council of *Nice* did decree, that the Bishop of *Rome* should keep himself within the compass of his Province, and not exceed his bounds; as likewise the Bishops of *Antioch*, *Jerusalem*, and *Constantinople* were to do the like. Other Councils did affirm as much (which, because they are sufficiently known I need not to recite.) But they all shew, that at those times the Bishop of *Rome* had no greater Jurisdiction than within his own Province, and that he could not meddle within the Provinces of other Bishops. And *Hierome* of his time saith, that the Bishop of *Eugubium*, or any other the least Sea, is equal to the Bishop of *Rome*. The title of Universal Bishop was much desired of *John* Bishop of *Constantinople*, and much contention there was about it, but it was never obtained of the Bishop of *Rome*, until the time of *Boniface* the third, who procured that title of *Phocas* that wicked Emperour of *Rome*: after which, the Bishops of *Rome* never ceased still to augment their dignity, and increase the pride of the *Romish* See. And even at the very first time,

Vide Greg. lib. 4
Epist. 32. 34. 36
38. 39. & lib. 6.
Epist. 20. 28, 29
30.

time, when *John* Bishop of *Constantinople*, sought to get that title of Universal Bishop to his See, *Gregory* then Bishop of *Rome*, did himself stand against it mightily, and affirmeth, that he could be no less than Antichrist whosoever did take unto him that Title. First therefore it is manifest, that until the time of *Gregory* Bishop of *Rome*, an Universal Bishop was not heard of in the Church, and *Boniface* the Third, was the first Bishop of *Rome* that got this title, which was about six hundred years after Christ. And besides, how will the Bishop of *Rome* that now is, avoid himself to be Antichrist, sith by the expresse determination of *Gregory* Bishop of *Rome*, his Predecessor, he is condemned for Antichrist, inasmuch as he hath this title, and is not ashamed thereof? For what is this else, but to come in the place of Christ, and consequently to be Antichrist, usurping the Prerogative title of Christ Jesus? But the Pope saith, that though he claim thus to be the Head of the Church, yet he doth not name himself to be otherwise than a Ministerial Head, and to be Christs Vicar on Earth. But why will he be so arrogant as to challenge this title, without lawful conveyance made unto him from Christ, which he cannot shew? For who dare take upon him to be a Lieutenant to an earthly Prince without Letters Patents first had from the Prince? Again, the Church of Christ on earth being as a chaste Spouse of her Husband and Head Christ Jesus, neither can nor ought to acknowledg any other for her Head, than that her Husband to whom she had plighted her troth. Lastly, there can be no Successor, but when the Predecessor is gone and absent: but Christ is always present with his Church, according to his own words, *Behold, I am with you to the end of the world*, Mat. 28. 20. And therefore he can have neither Successors nor Vicar to represent his person, or to guide his Church: for his Spirit (since his bodily Ascension) is the Guide and Governour of the Church in his room; *Job*. 14. and 15. and 16. for no man mortal is appointed thereunto. I conclude therefore, that for all these causes, the Church of *Rome* cannot possibly be the true Church.

Against Justification by Works.

7. The Church of *Rome* doth not ascribe Justification to faith in Christ Jesus only, but faith, that mens works be meritorious, and to them partly is Justification to be ascribed: and so they make mens imperfect works to be causes of Salvation, which is a gross error, even in the foundation or fundamental point. Saint *Paul* saith, *That all are justified freely by his grace*, Rom. 3. 24. If they be justified *gratis*, freely (as he affirmeth) then are they justified without any desert of theirs. And St. *Paul* setteth down this Axiom in the conclusion, *We hold that a man is justified by faith without the works of the Law*, Rom. 3. 28. And the Apostle in very many places (whereof mention shall be made hereafter) doth expressly exclude Works from being any causes of our Justification; for indeed they are the effects thereof. And therefore it appeareth

peareth to be a true position, that *faith only doth justifie*, inasmuch as Justification is (in the sight of God) imputed to our faith, not to our works: For *Abraham believed God, and that was imputed to him for righteousness*, as *Paul* speaketh, *Rom. 4.8.* And he sheweth that *Abraham* was not justified by works before God; for if *Abraham* were justified by works, then should he have wherein to glory, but not before God; and because he had not wherein to glory before God, therefore he was not justified in the sight of God. I grant that Saint *James* in his second Chapter doth say, that *Abraham* was justified by his works, when he offered up his Son *Isaac* at Gods Commandment. And likewise that he saith, that a man is justified by works, and not by faith only. But before whom is he justified by works? Not before God, but before men, that is to say, his works do declare unto men that faith whereby he is justified before God. And that this is the meaning of Saint *James*, may appear by that his saying, where he saith, *Shew unto me thy faith by thy works; thou sayest thou hast faith*, that is not enough, thy words do not prove it, thy works will; therefore (saith he) *shew me thy faith by thy works*. This word (*shew me*) doth manifest what manner of justification he speaketh of, namely, that he speaketh of a justification before men. For it is God that respecteth the faith of a man, whereby only he is justified in his sight: and it is men which respect the works, whereby indeed they testifie unto the world their faith to be good before God. For (as Saint *James* saith truly) *faith without works is but a dead faith*, and not good nor sound, nor available. But faith and works must go together. And indeed where a true faith is, there good works will shew themselves as the fruits thereof. And thus *Paul* and *James* are to be reconciled; which thing *Thomas Aquinas* a Schoolman of the Papists doth himself plainly testifie, saying, that Christ *Jesus* doth justifie *effective*, effectually, Faith doth justifie *apprehensive*, by taking hold of Christ; and good works do justifie *declarative*, that is, do declare unto men their justification before God. And so it is clear, that howsoever a true faith cannot be without works, as fire cannot be without light and heat; yet our justification before God is to be imputed to our faith, not to our works; as warmth is to be imputed to the heat of the fire, not to the light of the fire. For so saith Saint *Paul* expressly, *That God imputeth righteousness without works*, *Rom. 4.6.* And again, *That it is by grace not of works*, *Rom. 11.6.* And again, *not of works*, *Rom. 9.11.* Again, St. *Paul* telleth the Saints at *Ephesus*, that *God hath ordained men to walk in good works*; yet he saith that they may not trust to be saved by them; for he affirmeth, and assureth them, *That they are saved by grace, and not by their works*, *Ephes. 2.8, 9, 10.* Again, he speaketh in the person of himself, and of all the children of God, and saith, *That we are saved not by works, but by his Predestination and Grace*, *2 Tim. 1.9.* And again, *God is our Saviour, not for any works which*

P 2

we

we have done, but according to his own mercy he hath saved us, Tit. 3. 5.
Hilar. in Mat. cap. 8. And divers other like places be. Wherefore St. Hilary hath these very words (which we hold) *Sola fides justificat: Faith only doth justifie.* And *Ambr. in Rom. 3.* Ambrose among other sentences hath this, *Non justificari hominem apud Deum nisi per fidem: That a man is not justified before God, but by faith:* which is as much, as *Faith only doth justifie before God.* Saint Basil doth say, *That this is perfect and sound rejoicing in God, when a man doth not boast of his own righteousness, but knoweth that he wanteth in himself true righteousness, and that he is justified by faith only.* And Gregory Nazianzen saith, *that to believe only, is righteousness.* And therefore it is evident both by the expresse Testimony of the Scriptures, and of the Fathers, that we hold the truth in this behalf, and that the Church of Rome is in a marvellous error. It is true which is written, *that every man shall be rewarded according to his works;* because the faith of men is esteemed and estimated by their works, as the tree is known by the fruit: But there is no Text of Scripture to shew, that any man is saved *Propter merita,* for his works or merits; but many Texts of Scripture to the contrary, as before appeareth. For when we have done all that we can, yet we must say (as Christ commandeth) *We are unprofitable servants,* Luk. 17. 10. And therefore the Papists, which teach works meritorious, yea works of Supererogation available to Salvation, as well for others as for themselves, hold not the right faith, and consequently are not the true Church.

The Pope
Antichrist.

But if I should shew all the corruptions of the *Romish* Church, I should be infinite, neither am I able to number them. I will therefore conclude all this Discourse only with this Argument following. The Pope of Rome being the Head of that Church, is that famous Antichrist that was foretold by Paul the Apostle, and that is prefigured in the Revelation of Saint John. Ergo, it is impossible that the Church of Rome should be the true Church: for the Church of Antichrist, (though it boast never so much) cannot be the true Church, though it would fain be so accounted; as many an harlot desireth to be reputed an honest woman.

1 One mark of that Antichrist, Paul sheweth to be this, 2 Thes. 2. 8. *That he should exalt himself above every one that is called God;* he doth not say above God, but above every one that is called God, Job. 20. 34. Now those whom the Scripture calleth gods, we know to be such as be the Judges and Magistrates of the Earth, Psal. 82. 6. who for that they be in the place of God, and his Lieutenants, are vouchsafed (in Scripture) this high and honourable title of Gods. That the Pope of Rome is such a one as doth exalt himself above any such god of the earth, namely, above all Princes and Magistrates, is a thing so well known, as I need not to prove it; himself by his wicked practices, and his Jesuits, Seminaries and Priests, do in their Books manifest the same unto the world.

2. Ano.

2. Another mark of Antichrist St. Paul setteth down to be this, namely, 2 *Thes.* 2. 4. *That he should sit in the Temple of God, shewing himself to be God.* And I pray what doth the Pope else, but sit in the Temple of God as God? who claiming the Apostolick See, he taketh upon him to be the Head of the Church, and to rule as he list: to erect Princes, and to depose them again from their Thrones: *that he cannot err; that he can forgive sins,* matters that belong particularly to God, and to no other. What doth he else but by these demonstrations shew himself to be God, insomuch as he arrogateth to himself most proudly the authority of God himself? which things the sixth Book of the *Decretals*, the *Clementines*, and the *Extravagants* do abundantly testifie. For these men were not content with that which *Angelicus* wrote in his Poetry, the beginning whereof is, *Papa stupor mundi; the Pope is the wonder of the world: Nec Deus es, nec homo, sed Neuter, & inter utrumque: Thou art not God, neither art thou man; but Neuter, mixt of both.* But these Popes were bold to take unto themselves the very name of God, and to accept it, given of others; according as Pope *Sixtus* the fourth, when he should first enter into Rome in his dignity Papal, had made for him a Pageant of Triumph, cunningly fixed upon that Gate of the City he should enter in at, having written upon it this blasphemous verse, dedicated unto him.

*Oraculo vocis mundi moderaris habens;
Et merito in terris crederis esse Deus.*

By Oracle of thine own voice the World thou governeest all,
And worthily a god on earth men think, and do thee call.

Yea, shall I say more? The Pope (if any man in the world) doth take upon him much more than *Luciferian* pride (howsoever to deceive the world with words) he calleth himself *Servus servorum Dei*, a servant of the servants of God, that he exalteth himself above God himself, and his worship, for he taketh upon him to be above the Scriptures, and to dispense with them at his pleasure, and to allow matters contrary unto them: which God himself (whose will is immutable, and revealed therein) will not do, for he and his word will not be contrary. Again, hereby it is manifest, that he exalteth himself above God, inasmuch as there is less danger and punishment, for any that breaketh any of Gods laws, than for one that breaketh any the least Constitution of the Pope. Moreover, he claimeth authority in three places: Heaven, Earth, and Purgatory, and that is the reason he wear-eth a Triple-Crown; so that by this account and claim, he hath more and larger extended authority than God himself: for such a third place as Purgatory is, he knoweth not of. And what do these things
but

but manifest him, to exalt himself even above God, and all that is worshipped?

3. Antichrist is described to be such a one as should come in lying signs, and false miracles and wonders, 2 *Thes.* 2.9. (*Whereby, if it were possible, he would deceive the very Elect.*) And that this is verified in the Pope and Popish Church as all men know that have been acquainted with their knavery, deceits, and frauds; so let their *Anrea Legenda*, and book of *Torphees* testifie to the whole world.

4. St. Paul, 2 *Thes.* 2.8. sheweth by his name, that he that he speaketh of, should be *ὁ ἀνομίτης*, that is, *a lawless person*, or *one subject to no law*; which is also manifestly verified in the Pope; for no laws will hold him, neither divine nor humane: for he claimeth to be above them all, and to change and alter what he list, and when he list, and to whom he list; which the gloss upon the Decretals do testifie. saying thus of the Pope; *Legi non subjacet ulli*: that is, *He is not subject to any Law*. What is this else but to be *ὁ ἀνομίτης*, *a lawless person*, even the very same whom St. Paul speaketh of?

5. St. John in his *Revelation* doth pourtray Antichrist and his seat, by the name of the great *Whore*, *with whom have committed fornication the Kings of the earth, and the inhabitants of the earth have been drunken with the wine of her fornication. This woman is that great City which had dominion over the Kings of the earth, at the time of this Revelation*, as St. John expressly affirmeth, *Rev.* 17. 18. It is well known, that there was then no other City which reigned over the Kings of the earth, but only *Rome*; and therefore *Rome* only is and must needs be the seat of Antichrist; for no other can be by this evident and plain description of St. John; for *Rome* was the only City of the world that reigned over the Kings of the earth, the head whereof was then the Emperor, but now the Pope; for the condition of the first Beast (namely, of the *Roman Empire civil*) is altered and changed into an Ecclesiastical and *Roman Empire*.

6. St. John in his *Revelation*, 13. 11. saw a Beast rising out of the earth, which had two horns like the Lamb, but he spake like the Dragon: and then all that is spoken of this Beast, doth fitly and only agree to that man of *Rome* the Pope, who though in shew he were the Lamb; for what is more mild or humble, than to call himself the Servant of the servants of God? Yet indeed he playeth the part of the Dragon, or Devil, having learned this cunning of Satan; who though he be never so bad a spirit, yet will transform himself into an Angel of light, to deceive souls, 2 *Cor.* 11. 14. as the Apostle sheweth. But here is wisdom, saith John in that *Revelation*, *Let him that hath any wit, count the number of the Beast, for it is the number of a man, and his number is 666.* Now because the number of this wicked Beast containeth six hundred sixty and six, *Irenaeus* thinketh that this Antichristian Beast should be

be *Λατίνος*, that is, a man of *Italy*, for the number of the Beast is set down in great Letters, and this *Greek* word (*Lateinos*) doth make up the just number of six hundred sixty six, which is the number of the Beasts name. If any do think, that though this *Revelation* were written in *Greek*, as being the more known and common language, yet that it was uttered to St. *John* in *Hebrew*, because the *Hebrew* tongue is the holy Tongue, and that St. *John* himself was an *Hebrew* or *Jew* by Nation, and that likewise divers *Hebrew* words are found in the *Revelation*; (whose opinion is not unlikely, but very probable) then let him seek out an *Hebrew* word, which containeth that just number, and herein he need not search far, or to study much upon the matter; for the *Hebrew* word *Romiith* (that is, *Romanus*, a man of *Rome* in *English*) doth in those *Hebrew* Letters contain the just number of six hundred sixty six, which is the number of the name of that Antichristian Beast. And so by the number of the Name to be accounted, either by *Greek* Letters, or by *Hebrew* Letters, it is perfectly agreeing to that man of *Rome* the Pope. All the marks agreeing to Antichrist (whatsoever they be) are found fully and only accomplished in the Pope; and therefore there is no doubt but he is that notable Antichrist, of whom *Paul* and St. *John* in his *Revelation* do testifie, and consequently the Church of *Rome* being not the true Church of Christ, but contrariwise, the visible Church of Antichrist, is justly forsaken, and for ever to be forsaken of all Christians; as they tender their Salvation in Jesus Christ; to whom only they have betrothed themselves, and to whom they must remain constant for evermore; which God grant us all to do *Amen*.

CHAP. VI.

Against Schism and Schismatical Synagogues.

MAny there be, who out of a godly and zealous mind, do in good sort seek Reformation, and for that Church-government, which Christ himself hath instituted in his Church, whom I neither dare, nor do reprove: Others there be, that seek Reformation amiss, with venomous and slanderous Tongues, railing and reviling against those which understand it; which things do neither grace themselves, nor yet the cause which they would prefer; other some there be, who to make the cause of Reformation odious, do say, that it abolisheth her Majesties supream government, and authority in causes Ecclesiastical. I would wish all men to speak the truth, and to seek the preferment.

ment of Gods truth, in a dutiful, peaceable, and charitable sort. Let the cause be made no worse than it is. For my part, I desire no more than every Christian ought, namely, that the truth of God should carry the preheminance, whatsoever it be.

And I would to God that (all malice and contention set apart) all of all parts would grow more charitably affected both in their words, and in their writings one towards another; for so would this controverſie ſooner come to an end, and the more ſpeedily be decided. Others there be, who for that in ſo long time they cannot ſee their deſired Diſcipline and Church-government to be eſta bliſhed, run from our Church, and make a ſchiſm and ſeparation from us, erecting Diſcipline by their own authority, condemning our Church to be no Church, that they may make their deteſtable Schiſm the more allowable; theſe are the *Browniſts* and *Barowiſts*, who will not ſtay the chief Magiſtrates pleaſure for the eſta bliſhing thereof, nor yet allow unto us any Church in *England*, but themſelves. But they (for againſt them I deal) and you muſt underſtand, that a Church may be, yea a true Church may be and is, though it have neither Elders, nor Deacons, nor Diſcipline in it, for we read in *Act. 2. 41, 42, 43, 47.* of an aſſembly of people at *Jeruſalem*, that received the Word of God and believed, and which are expreſſly called a Church, (and who can or dare deny them to be the true Church of God, ſith the Holy Ghoſt doth ſo teſtifie of them?) and yet at that time no Deacons were choſen, nor Conſiſtories of Elders erected. For they were not erected till afterward. And therefore a true Church of God may be, though as yet it have not theſe; for this deſired Diſcipline is not an eſſential part of the Church; for it doth reſemble the wall of a City, or an hedg or ditch about a Vineyard; and it is a City, though the wall be wanting, and it is a Vineyard, though the hedg or ditch be wanting; though ſo much the leſs fortified I grant. Inaſmuch therefore as we have the Preaching of Gods Holy Word, and the right adminiſtration of the Sacraments (which be the eſſential marks of the true Church) none ought to forſake our Church for any other defect, corruption, or imperfection. For there may be corruptions both in Doctrine and Diſcipline ſome, and yet the Church where they be, the true Church of God. Admit (if they will) that Miniſters in the Church of *England*, be not rightly created and brought into the Church; will they therefore count they be no Miniſters? By as good an argument they may ſay, that he that is brought and born into the world, not according to the right courſe or order of nature, but otherwiſe (as by ripping of his mothers belly) is no man; for the one cometh unorderly into the world, as the other doth into the Church. I am ſure the corrupt ordination of a Miniſter doth not prove him to be no Miniſter; neither doth

Note.

doth any other corruption in our Church take away the life and being of a Church : for if a man be diseased and full of corruptions, will any man therefore say he is no man ? They say we do not only want the right Discipline, but we have also put a wrong Discipline in the place thereof. But what of this ? The error then I confess is great, but yet not such as doth make a nullity of our Church, so long as it holdeth Christ Jesus the life and soul of the Church, and is ready to reform her error, whensoever by good proof it shall be manifested unto her. In the mean time their argument is nothing worth ; for if a man lose a leg or arm, yet none will deny him to be a man for all this blemish or defect ; yea, though he put a wooden leg instead of his leg which he wanteth, yet he remaineth a man still, because his principal parts remain. So though we want that Discipline, yet we have the principal parts of the Church, namely, the right preaching of the Word of God, and administration of the Sacraments, and therefore a true Church of God undoubtedly. And if we have a true Church, though not a perfect Church, let the *Brownists* and *Barowists* consider from whence they are fallen ; for if the Church of Christ be the body of Christ, as *St. Paul* affirmeth, what do they else, but by their Schism, and Separation, rent themselves from the body of Christ ? and then let them remember whose members they be, until they be reunited. Let them no longer for shame, charge our Church with Idolatry, except they were better able to prove it, which neither they nor all the world shall do. To say (as they say) that a set-form of prayer is used in the Church, and exhibited unto God, the prayer being framed according to the rule of Gods word, is idolatry, is detestable. For by as good reason they may condemn all prayer made to God by the Preacher or Pastor of the Congregation ; which they will not do ; and besides, all the reformed Churches in Christendom, have a set form of publick prayers for publick meetings and congregations.

They say that we observe Saints days, and dedicate Churches unto them ; but they should shew that we do these things in honour of the Saints, else have they no reason to charge our Church with Idolatry (as wickedly they do) for the statute it self doth expresse, that our Church doth call them Holy-days, not for the Saints sake, but for the holy exercises used upon them in the publick assemblies. Again, true it is, that divers Churches amongst us, are called by the names of those Saints they are dedicated unto ; but to say therefore we do dedicate Churches unto them, it is very ridiculous. For when we call *St. Peter's Church*, or *Saint Paul's Church*, it is but to distinguish them from other Churches by their names. In *Athens* there was a place which bare the name of *Mars*, and *St. Luke* in *Acts* 17. calleth it *Mars* street ; will any man therefore be so foolish, or so fond, as to say therefore he committed Idolatry, or that therefore he dedicated that place

Q

to

Note.

A Simile.

to that Heathen god of battel? None I think will be so wicked or absurd.

Moreover, it is true, that we observe fasting-days; but therein we observe no *Romish* fasts, nor place therein the worship of God, nor the remission of our sins, nor the merit of eternal life (as the *Papists* do.) But the politick Laws of this land, which appoint that men shall not eat flesh upon certain days, do it in respect of the Common-wealth, as to maintain Navigation so much the better, and for spare of the breed of young Cattel; appointing moreover a penalty for such as shall take the days to be observed as meritorious *Romish* fasts.

I therefore wish them to cease their slander against this Church, and to cease their damnable Schism, and to be reconciled to that Church of ours, from whence they have foolishly departed; for how imperfect a Church soever it be, (whose imperfections God cure in his good time), yet shall they never be able to shew otherwise, but that the Church of *England* is the true Church of God, from which it is utterly unlawful to make a separation. God forgive us all, and reconcile us unto him, *Amen.*

F I N I S.

FOUR
SERMONS
PREACHED

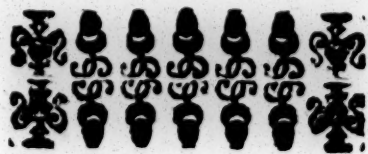
BY

Mr. HENRY SMITH.

1. The Trumpet of the Soul.
2. The Sinful mans Search.
3. *Maries* Choice.
4. *Noahs* Drunkenness.

Two zealous Prayers.

And Published by a more perfect Copy
than heretofore.



LONDON, Printed by A. M. for Edward
Brewster at the Crane in St. Pauls-Church-
yard, and John Wright in Little-
Britain, 1674.

to that Heathen god of battel? None I think will be so wicked or absurd.

Moreover, it is true, that we observe fasting-days, but therein we observe no *Romish* fasts, nor place therein the worship of God, nor the remission of our sins, nor the merit of eternal life (as the *Papists* do.) But the politick Laws of this land, which appoint that men shall not eat flesh upon certain days, do it in respect of the Common-wealth, as to maintain Navigation so much the better, and for spare of the breed of young Cattel; appointing moreover a penalty for such as shall take the days to be observed as meritorious *Romish* fasts.

I therefore wish them to cease their slander against this Church, and to cease their damnable Schism, and to be reconciled to that Church of ours, from whence they have foolishly departed; for how imperfect a Church soever it be, (whose imperfections God cure in his good time), yet shall they never be able to shew otherwise, but that the Church of *England* is the true Church of God, from which it is utterly unlawful to make a separation. God forgive us all, and reconcile us unto him, *Amen.*

FINIS.
